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WOODSTOCK LETTERS

SUMMER 1969

Volume 98 Number 3

Introduction

In the many Jesuit conferences of renewal going on all over the country, the words "retirement" and "geriatrics" begin to show up more and more. What has the American Society done, what will it do, for its men in or approaching retirement? To further the discussion, woodstock letters publishes three papers on the subject. We owe a debt of thanks first to Rev. John D. Zuercher, S.J., Rector of Jesuit College, St. Bonifacius, Minnesota, and to those who made his research article possible. The two other reports were received through the kindness of Rev. John V. Driscoll, S.J., Dean of the Boston College Graduate School of Social Work, and Rev. Frederick L. Canavan, S.J., Dean of the School of General Studies, Fordham University. In the next issue we hope to publish a bibliography on the subject of retirement and geriatrics.

Rev. Joseph A. Bracken, S.J., teaches philosophy at St. Mary of the Lake, Mundelein, Illinois; his graduate specialization in Kant and the German Idealists is evident in his against-the-trend discussion of the Exercises.

Rev. Lowrie J. Daly, S.J., is Editor of *Manuscripta*, published at St. Louis University. His essay reminds present day reformers what can and shouldn't happen to plans for renewal.

Finally, Rev. Edward V. DeSantis, S.J., a graduate student in English at Brown University, reviews and comments upon Fr. Berrigan's new collection of poems, composed over the last year of his extraordinary life.

G.C.R.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts, preferably the original copy, should be double-spaced with ample margins. Whenever possible, contributors of articles on Ignatian spirituality and Jesuit history should follow the stylistic norms of the Institute of Jesuit Sources. These are most conveniently found in Supplementary Notes B and C and in the list of abbreviations in Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. J. Young (Chicago, 1964), pp. 609–16.

STAFF

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WHAT 1600 PRIESTS THINK OF PRE-RETIREMENT AND RETIREMENT*

some new data

JOHN D. ZUERCHER, S.J.

"NO OTHER GROUP of working people is so neglected in their old age and disability as priests are." "Somehow, a change must take place regarding the dispositions of priests to retire. 'You are a priest forever' seems to have been translated: 'You must always act the same, and pretend you don't grow old.'" These words were written on questionnaires sent to some 3,500 priests in various sectors of the country, both diocesan priests and religious priests. The survey was conducted at the request of the Committee which was planning for this New Orleans Institute. People who are working in the area of retirement or pre-retirement of priests know of many examples of successful living and have very deep convictions as how to this period of one's life can be lived more fully. What was needed, we felt, was a survey of some of the facts and opinions given by a number of priests themselves. With this information, hopefully a more meaningful retirement program could be recommended.

* This paper was given at the Institute of Planning for Pre-Retirement and Retirement of Priests, New Orleans, 20 January 1969. The full proceedings may be obtained from the National Conference of Catholic Charities, 1346 Connecticut Avenue, Washington, D.C., 20037. The author is grateful to the Elizabeth G. Quinlan Foundation for helping support this project. Also, this study could not have been completed without the cooperation of Sr. Margaret, D.C., Sr. Marion, S.S.J., Rev. William Kidd, S.J., and the bishops, provincials, and directors of Catholic Charities in several dioceses.

The priests in three provinces of one religious order sixty years or over were polled and the response of 59% was obtained. The percentage returned from priests of all ages of two other religious orders was 39% and 40%; five dioceses responded with the following percentages: 66%, 48%, 41%, 52%, 47%. The overall response to the questionnaire was 48%.

The questionnaires were filled out anonymously in hopes that the respondees would be much more honest in their answers. Since most of the dioceses and religious orders were able to provide a list of the ages of those to whom the questionnaire was sent, we are able to make an estimate of the percentage of people who responded according to their age. Table I indicates this estimate.

Table I

Age	*Percentage of Response*
28	33%
28-35	57%
36-43	52%
44-51	56%
52-59	48%
60-67	39%
68-75	30%
75	29%

As people approach the retirement age, a smaller percentage of them responded to the questionnaire. For those who are sixty-eight or older, we might explain their lack of response due to ill health or increased administrative responsibilities. Nevertheless, the men in this same age group responding to the questionnaire frequently showed patterns of opinion differing from other age groups.

The religious orders polled were from the Midwest and the East. The dioceses were selected so that both large and small dioceses were represented, the East, Midwest, South, and West also polled. Both urban and rural dioceses were included in the survey as well as those with well-developed retirement programs or programs which are not developed at all. Several of the questions which were asked of the priests had to be stated differently for the diocesan priests and the religious, e.g. reference to the bishop or provincial.

Therefore, two forms of the questionnaire were used, containing common questions when possible. The questionnaires were scored so comparisons could be made among dioceses, among religious orders, the religious orders as compared to the dioceses, eight age categories, and non-retired priests as compared to those who are at least partially retired.

Some shortcomings

Before looking at some of the conclusions of the study, I would like to point out some shortcomings. The percentage of response is not as high as desirable; over 50% of the people did not respond, and we do not know their opinions on retirement—except that they presumably do not consider it important enough to fill this questionnaire. Secondly, we must always be cautious when interpreting the questionnaire. What a person says may not indicate precisely with what he thinks. When dealing with a topic which generates anxiety for many, the actual choice made by a young man now may not coincide with his attitude when he approaches retirement. Also, the sentence composition and particular sequence of questions in any survey do to some extent shape the answers given. Questions may be misread or misunderstood. Some of the respondees would skip a question; why do they skip it? A non-response usually says something, e.g. either they have no opinion, or they may have a strong opinion, or they may misunderstand the question.

In order to allow for freedom of expression, an opportunity was given for all to write further comments at the end of the questionnaire. I shall include some of these quotations in my report to you.

In spite of these shortcomings, much valuable information is found in looking at what 1,600 priests did actually say about retirement and pre-retirement. I shall present you with some of the results and suggested interpretations, carefully avoiding identification of either diocese or religious order.

"Do you have a regular physical check-up, at least every other year?" 55% of the people responding to this question answered yes. Only 35% of those who are younger than twenty-eight had such a physical check-up, but the 60-67 age category found 74% having this biennial physical check-up. Very few priests com-

mented on the physical aspect of their retirement problem in the comments which were made at the end of the questionnaire; future physical ailments are unknown and possibly feared.

The physical disability of an aging person has great social and psychological implications, and a further question was asked on physical weaknesses or partial disabilities. Of course, disability increases with age, and according to Birren (*Psychology of the Aging*, Englewood Cliffs: Prentice-Hall, 1964) impairments in vision and hearing especially become evident after the age of fifty-five. The responses are as follows to the question: "Please check if you have any physical weaknesses or partial disabilities:"

(53) Hearing
(28) Sight (e.g. unable to read for more than half an hour)
(30) Walking
(53) Ulcers
Other: (46) Heart Abnormality
(31) Diabetes
(18) Arthritis

Several mentioned respiratory problems, back problems, nerves, and stomach ailments. One person responded that his physical weakness and partial disability was "overwork."

"Do you consider yourself already retired from priestly activities?"

Table II

Age	*Percent Saying No*
60-67	92%
68-75	60%
More than 75	36%

Among the religious responding to this question, it becomes evident that those in university teaching are retiring at an earlier age than those involved in high school work or pastoral work. This is presumably due to the fact that they are integrated into a layman's society where retirement is more closely regulated. High school teachers also retire at a younger age than those in pastoral work. A corollary to this is the possibility of "retraining" older priests who are used to educational functions for pastoral work. Since many

priests in education have not engaged in extensive pastoral duties, this "second career" might require some refresher courses.

One of the most interesting questions which was asked of the priests concerned the method of retiring. "What do you consider the *best* normal procedure or plan for determining the *beginning* age for retirement from full-time work? (Check *one only*)" The responses of over 1,100 diocesan priests are given in Table III.

Table III

15%	Automatic at a certain age
58%	Possible at a given age (e.g., 68) and mandatory at a certain age.
26%	Determined individually for each person

The priests from dioceses representing large urban regions seemed to favor the second response more than those who come from a rural diocese. One priest mentioned "some priests should retire a week after ordination."

It might be interesting to look at the age breakdown of those who said that they would like to have the retirement age determined individually for each person. These responses are given on Table IV.

Table IV

Age of Respondee	28	29-35	36-43	44-51	52-59	60-67	68-75	75
Percent Choosing Individual Determination	21%	16%	15%	21%	38%	42%	82%	67%

As you will see in Table IV, the percentage of priests who want the retirement age determined individually increases very rapidly as the priests reach the "normal" retirement age. Only 6% of the priests in the 68-75 age category selected the second response of this question. One priest writes: "Go slow in establishing a fixed age—no matter what. There may not be enough priests to replace us. Many parishioners look with disfavor on *some* retirements in our diocese."

Table V indicates how those who have been at least partially retired answered this question as compared to those who are not retired at all.

Table V

	Retired	*Non-Retired*
May—Must	21%	60%
Individually	64%	25%

The subsequent question reads as follows: "*If* in your diocese retirement from being a *pastor* or *administrator* would be possible at a given age and mandatory at a later age, what should be these age levels?

( ) Age at which one may retire as pastor or administrator
( ) Age at which all must retire if still active as pastor or administrator"

Although 1,105 out of 1,124 diocesan priests responded to the previous question, only 784, or 321 fewer, answered this question asking for a mandatory retirement age. Apparently several who responded to the questionnaire felt that mandatory retirement would be so unacceptable that they refused to specify an age.

Table VI

Age one may *retire*	*Percentage Responses*	*Age one* must *retire*	*Percentage Responses*
Less than 59	3%	Less than 64	2%
Less than 65	32%	Less than 70	27%
Less than 70	94%	Less than 75	88%

Older priests set the age for mandatory retirement at an older age. For example, only 11% of the priests of the 52-59 age group thought that the mandatory age retirement should be greater than seventy-five; however, 57% of the priests in the age category of 68-75 thought that the mandatory retirement age should be greater than seventy-five.

The mandatory age was one of the most sensitive areas of the questionnaire. "After hearing some of the bunk young ———————

are putting out, I would suggest for the good of the Church that THEY BE RETIRED and allow some of the older _____ to continue in some of the fine work they have done." "Put hemlock into each priest's cocktail glass at his 65th birthday celebration." "If there is a certain age for retirement, then *ALL* should comply with the age limit: the Pope, Cardinals, Bishops, Priests." I believe that the anxiety which a mandatory retirement age arouses could be greatly diminished if a definite policy was established and announced. (This was mentioned by several of the priests.)

Policy and pastorates

Two other complications are related to the mandatory retirement age. Some resent the fact that there are many exceptions to an announced policy, with the implication that either the bishop or the personnel board are playing favorites. Secondly, many priests living in a large metropolitan area fear that a radical reduction of the age of retirement may result in their becoming a pastor only briefly if at all—some mentioned that they had been associate pastors for over twenty-five years. One priest who might be caught in this "squeeze play" suggested that he would readily pass up the pastorate if it was for the good of the Church. Incidentally, *Crux of the News* in a report of priests' retirement given on September 27, 1968 stated that forty-one dioceses have a mandatory retirement age, thirty have selected the age of seventy-five and eleven the age of seventy.

"*If* others are to be consulted about your retirement, whom would you want to be involved in this decision? (Check more than one if you wish.)" Of the diocesan priests answering this question, the following was the distribution:

(554) The bishop
(841) A Personnel Committee in the Diocese
(254) The people in my parish
(241) The assistants in my parish

Several priests named other persons whom they would like to have consulted, such as physicians (42), friends, classmates, other priests, etc. It is quite possible that these latter categories would have received more checks if they had been included among the specified

alternatives. It is interesting to note that the priests 36-43 years old checked the Personnel Committee in the diocese twice as often as the bishop in their responses; 60-67 year old priests checked the Personnel Committee and the bishop equally; 68-75 year old priests checked the bishop twice as often as the Personnel Committee. One might speculate why there is this rather dramatic change as the priests get older. Perhaps the bishop is a personal friend of a man who has reached retirement age. The bishop himself in many cases is older and might have more sympathy towards a priest who is aging and yet not ready to retire. The bishop could be construed as exemplifying the older system, the system which allowed almost complete freedom to the individual pastor in determining his own retirement age. Finally, some might feel that the bishop would deal with a pastor more as an individual, more personally, than a committee would.

In a question asked of religious priests in a very similar vein, by far the most popular response specifying whom the priest would like to have involved in a retirement decision included both the local superior and the provincial as well as the person himself. There seemed also to have been a slight bias toward having the provincial rather than the local superior if only one of the two would be involved in such a decision.

56% of the diocesan priests who are still active say "yes" when asked if they "regularly set aside or invest any of *your own* money *specifically for retirement*?" A higher proportion of younger men answered affirmatively though they invested less money annually. *Crux of the News* reports that retirement allowances for priests range generally from $400 a month to $600 a month where programs are well established.

On both the diocesan and the religious questionnaire I found that more people anticipate that they will offer Mass or hear Confessions regularly than actually do once they are retired. The two major reasons for not engaging in this apostolate appear to be poor health and the fact that many feel that they do not have opportunities for giving incidental pastoral assistance. Several mentioned the lack of this communication in the comments which they made at the end of the questionnaire. Only three diocesan priests mentioned changes in theology as the reasons why they actually did not want to get

involved in pastoral work, whereas nine of the religious responded in this fashion. Some of the comments relating to pastoral work are the following: they did not want to commit themselves too firmly in the event bad health or inclement weather interfered; convenience was a factor for some, concerning distance travelled, stairs, length of confessions, etc.; some were willing to engage in this work if there was a pastoral need.

"If retired from full-time work, what works, projects, or apostolates have you found interesting and useful? . . . (If you have *not as yet retired,* please anticipate your interests at the time of your retirement, provided your health remains essentially as it is now.)"

Rank

(1) Offering Mass for laymen	(8) Giving conferences, etc.
(2) Visiting hospitals	(9) Writing and reviewing
(3) Hearing confessions	(10) CCD work
(4) Visiting the elderly	(11) Lecturing
(5) Convert instruction	(12) "Inner city" apostolate
(6) Consultant to other priests	(13) Giving retreats
(7) Counseling students	(14) Tutoring

Those in the 44-51 age category ranked "visiting the elderly" highest. Although the "Inner city" apostolate was most popular with the young, only 3 out of 10 young priests checked it. Other popular comments for activities were counseling of many types, missionary work, remaining in a parish (this was stated in many ways). Other suggestions which were less frequent are as follows: developing cooperatives, T.V.—films, Vista, politics, computer programming, working with Alcoholics Anonymous, graduate studies, farming or manual work, experimental ministry (e.g. underground Church). Several opted for a new career of one sort or another, e.g. "working in a retail liquor store."

The works, projects, or apostolates selected by the Religious priests were very similar to those mentioned by the Diocesan priests except that giving retreats, lecturing, and doing scholarly research were ranked higher than for the Diocesan priests. Men retiring desire to continue in familiar activities.

Recreational activities

A similar question was asked of those who had been retired or not retired concerning recreational activities. The ranking in order of importance of those mentioned by the respondees are as follows:

Rank

(1) Reading
(2) Visiting friends and relatives
(3) Going for a ride or trip
(4) Walking
(5) Chatting with other retired priests
(6) Watching TV
(7) Tennis and golf
(8) Attending lectures, concerts, visiting museums, etc.
(9) Swimming and sunning
(10) Listening to hi-fi and radio
(11) Having a drink with friends
(12) Attending sports events
(13) Playing cards
(14) Fishing and boating
(15) Maintenance work, painting houses, etc.
(16) Gardening
(17) Bowling
(18) Playing musical instrument
(19) Learning to paint

The top five listed for religious were as follows: reading, community recreation, TV, going for a ride or a trip, and swimming. The choice of reading as the most popular occupation can possibly be explained from its availability, their familiarity with it, the independence of the person engaging in it. Note the advisability of having a library available for such people and possibly tapes and records for those whose eyesight might be failing. Priests also suggested other activities of a recreational nature such as the following: prayer (or spiritual exercises of one type of another), writing, hunting, getting a job in a resort, mountain climbing, taking a nap, "enjoying the companionship of my wife." One man said that he wants to be "a nice old man in the city slums."

The next question referred to the location of retirement. 61% of those who were at least partially retired among the Diocesan Priests actually were living in their last parish; however, only 13% of those who answered the forced-choice question selected as their first choice their "last parish." The ranking of the choices was as follows:

Rank

(1) A private home or apartment of your own (45% ranked this first)
(2) A rectory of your choice, if there is room
(3) Your last parish, in the rectory
(4) A home for retired priests
(5) With relatives or friends
(6) A regular home for the aged provided there is a wing or section set aside for priests
(7) The seminary
(8) Any regular home for the aged

39% of those who were retired selected "your last parish, in the rectory" as their first choice. Older men chose this more frequently (see Table VII).

Table VII

Selecting Last Parish First

Age	28	28-35	36-43	44-51	52-59	60-67	68-75	75
Percentage in age Category	6%	8%	13%	11%	11%	24%	34%	83%

The complimentary questionnaires sent to religious had the following ranking of responses.

(1) The regular community house of your choice
(2) Any regular community house
(3) Novitiate, juniorate
(4) An infirmary or house for retired community priests
(5) Any regular home for the aged
(6) A regular home for the aged provided there is a wing or section for a small group (at least 6) community priests, with a community infirmarian

It appears that the men wish to keep as much freedom as possible in making their choice and freedom once they have selected a residence. There is a tendency to want to remain where they are when approaching retirement age. The older priests do not want to

be abandoned: "Don't shelve old priests in the country where there's nothing to keep up their interests." Likewise, I think we can see a rather strong distaste for the notion of going to a retirement home. "We are becoming anti-old age. So often we think we fulfill obligations with old age homes. I am not sure this is the most Christian approach in many instances."

"If a home for retired priests were open outside your diocese (e.g., in Arizona, Florida, California) with more adequate recreational and cultural opportunities as well as health services, would you be content to move out of your diocese after retiring?"

40% Yes
19% Yes, if it was extremely clear that I was incapacitated and my health practically demanded it.
15% No
9% Emphatically no; I would be very much opposed to this.
17% Undecided

If we look more closely into the responses made by the priests to this question, we find that the middle-aged priests seemed to favor this change of location more than either the younger priests or the older priests. (See Table VIII).

Table VIII

Age	*"Yes"*
28	29%
52-59	46%
75	18%

Also, the diocesan priests seem to respond more positively than the religious priests to this question, partly because they perhaps have had more opportunity for more distant travel. Some of the places listed are not close to the province territory of those polled. The percentage of those who respond "emphatically no" increases when the age of the respondent is over sixty-seven.

"*Related to the needs* of retiring priests, how would you evaluate the plans and provisions made for retiring priests in your diocese? (This would include financial arrangement, facilities, programs,

etc.)" The responses to this question are seen in Table IX. In addition to the responses given by all the dioceses, I have included the percentage of those responding to each rating from diocese "X" and diocese "Y."

Table IX

	Rating All Dioceses	*Diocese X*	*Diocese Y*
Excellent	14%	18%	3%
Good	40%	48%	7%
Fair	28%	24%	0%
Poor	10%	6%	38%
Very Poor	7%	3%	51%

We can see the outstanding differences in attitude in Diocese X, which has had a formal retirement program for at least two years, and Diocese Y, which, according to *Crux of the News*, has "no formal plan." This seems to dramatically argue for some kind of plan for retirement.

"Granted that some pastors and administrators *should* retire before they are completely incapacitated, in your judgment what are the reasons for their *not* retiring earlier? Rank the reasons in order of importance until you exhaust those which you think are pertinent."

Rank

(1) They sincerely believe they are still capable.
(2) They have no place to live, no home.
(3) They would have nothing to keep them busy.
(4) They have insufficient funds.
(5) They could do apostolic work, but it would not be commensurate with their experience and capabilities.
(6) There is nobody to take their place.
(7) They could offer no retirement for their housekeeper.

58% of the people responding to this question checked the first reason above as their first choice. Those who are sixty-eight and over, however, mentioned that the absence of a place to live is the most important reason for not retiring, though this is a small sample of the total respondees. The responses to this question, otherwise, do

not seem to be affected by age. Those who are at least partially retired ranked insufficient funds and the lack of a place to live somewhat higher than those who have not retired.

"I feel accepted by the laymen I meet."

46% Agree Strongly
48% Agree
4% Neutral
0% Disagree
0% Disagree Strongly

The 52-67 age group apparently do not feel quite as strongly accepted by the laymen as the rest of those who answered this question.

"I feel lonely and out of place with younger priests."

3% Agree Strongly
10% Agree
18% Neutral
45% Disagree
24% Disagree Strongly

Although most of the respondees seemed to disagree with this statement, the young men disagreed much more radically than the older men—implying that the older men as a matter of fact were not quite as comfortable with the young men as the young men themselves were. There were some rather hostile comments made by older priests concerning some of the younger men wearing the collar. For instance: "My sincere hope is that the young Turks moving into control will have enough tolerance to leave me in my 'ignorance' and my complacence, and most of all to my own devices to occupy myself as long as health endures. I want none of their 'love regimentation'."

"I would prefer to be some other place than where I am presently living."

8% Agree Strongly
15% Agree

20% Neutral
33% Disagree
25% Disagree Strongly

Religious seem to be somewhat more satisfied with their location than our diocesan priests. Perhaps they have been schooled to accept their assignments more philosophically or possibly they have been able to influence the decision of superiors more than the diocesan priest is able. The 60-67 age group among the diocesan priests are the ones who are most strongly in disagreement with this statement, i.e., they want to remain where they are.

"I could have *personally* prepared better for later years."

12% Agree Strongly
34% Agree
28% Neutral
20% Disagree
5% Disagree Strongly

Religious rank this somewhat higher than the diocesan priests.

"Priests have developed sufficient side interests."

3% Agree Strongly
22% Agree
24% Neutral
42% Disagree
8% Disagree Strongly

Religious responses are about the same as the diocesan priests to this question. The men in the 60-67 age category are more strongly in disagreement with this statement.

"I have developed interests beyond my routine work."

17% Agree Strongly
57% Agree
11% Neutral
12% Disagree
1% Disagree Strongly

Religious respond slightly more positively to this statement, believ-

ing that they have developed more outside interests. The 60-67 age category is the most negative of all age categories responding to this question.

"I look upon retirement with apprehension."

4%	Agree Strongly
14%	Agree
20%	Neutral
41%	Disagree
20%	Disagree Strongly

The 60-67 age group is slightly less negative than those who are under 35 years. One man wrote: "I have always been contented in the _____ [name of religious order] and have never had a superior that I would not have again. I have been treated well and can't think of anything to suggest."

"I think it is important to prepare for old age."

45%	Agree Strongly
45%	Agree
8%	Neutral
1%	Disagree
1%	Disagree Strongly

Religious do not respond quite as positively as do diocesan priests, but all are rather in agreement with the statement. This might well be expected when it occurs at the end of a questionnaire on retirement. Also, the bias which we mentioned earlier might show up in this question. That is, those not interested in retirement probably didn't return the questionnaire.

Personal comment

The last section of the questionnaire included space for a personal comment about the questionnaire as well as the process and details of retirement. The fact that 664, or over one-third of the respondees, took this opportunity to speak further indicates their concern and interest in this problem. Of those who wrote, some 558 included recommendations for how this process might be better accomplished, either for them personally or for priests in general.

As might be expected, there were some (seventeen) criticisms of the questionnaire, such as "I do not think anything will come from this." A few thought the questions were asked too much in terms of present Church structure. Some stated that the questionnaire did not clearly enough separate the notion of retirement from a *position*, such as pastor or administrator, from retirement from *active work as a priest*. I think this distinction was present in the questionnaire but perhaps not as clearly defined as it should have been. One person also thought that the National Conference of Catholic Charities should *not* be involved in this problem.

On the other hand, there were some forty-one persons who in one way or another complimented the work of the questionnaire, e.g., a few stated that they were happy that the National Conference of Catholic Charities was interested in this work, the manner in which the questions were asked, etc.

Another large category of responses relates to the fears of retirement. Some forty people could be grouped under this category. For instance, one priest wrote: "Death has been the only 'honorable' option in the minds of many hard-working priests." Another commented: "I'm ready at 59 to retire because I gave too many years of office work away from Parish and People. Returning to Parish work has been extremely difficult. However ill as I am, I have no future so I'll have to play along until I hit the retirement age, I guess." Another wrote: "I have retired: My family including my parents and their children—all dead except myself—and lonely."

The following specific recommendations were made. 108 people who responded mentioned that education in one way or another would be an important aspect in trying to prepare people for retirement. Some stated this education should begin in the seminary. Another writes: "Retirement should be a creative, dynamic part of our lives, something we look forward to and prepare for just as we did for our main ministry. How, How much, Where, etc. are the problems of the 50's and 60's." We should be prepared to look upon retirement as a tremendous opportunity rather than a prolonged death experience; "our work ethic could rob retirement of any value and make a man miserable and feel useless." Or as another one stated: "So many of the younger priests have never considered the possibility of retiring but rather of dying in the saddle, that retire-

ment seems to them as a way of saying they are useless." Changing these attitudes, and structures, requires education and communication.

Nearly 100 people mentioned in one way or another the desirability of having some kind of diocesan or national organization to serve as a clearing-house where a priest who is retired could leave his name and indicate the type of activity in which he would be interested, especially pastoral activity. Many seem to feel that there are situations and locations where retired priests could be useful, but they do not know where they are. If a retired priest had the possibility of being in contact with a pastor who had this need, both the retired person and the pastor could benefit.

Almost as many priests stressed that people can retire from *administration* and not be retired *from the priesthood.* As one man stated, "Too many priests feel a pastorate is the priesthood." Some suggested that the pastorate should be very temporary with a limited ten year office, given to men who were more in their prime of life, from ages of 35-50. I think this concept is worthy of consideration.

Sixty-two of the respondees mentioned something concerning finances, usually expressing the fear of not having enough money to retire comfortably. Perhaps the most striking example of this was written by a man who stated: "We have a few cases of priests in nursing homes whose relatives have had to pay the bills even to the point of draining their life savings—I have no close relatives."

Several of the men mentioned that they either enjoyed retirement now or looked upon retirement as something which they joyfully anticipated. Forty-four priests mentioned housing, spelling out in more detail some of their responses made in the questionnaire.

It might come as a surprise that sixteen of the diocesan clergy specifically linked celibacy and retirement. "Guess I'm a young radical, but I feel the problems of most old Priests I know result from celibacy and feel the real 'Catholic Charity' would be to remove the cause (celibacy) rather than try to deal with the effect." (It would seem to me that non-celibates share with celibates many aspects of the adjustment to retirement.) As someone else stated it: "If we are sincere about doing what we can to provide for priest's love and concern, so that they may more fully love and be loved

even in old age, we will all opt for the possibility of married clergy!" One other person, forty-three years old, suggested that the celibacy be optional *after* retirement—a person who reaches retirement age might scout around for a widow or another eligible young lady. Most who mentioned celibacy seemed to feel that change in the celibacy rule was a *very important* aspect is planning for the future retirement of priests.

Suggestions

Finally, I would like to list very briefly some of the other suggestions which seem to merit our attention and possibly our discussion . . .

Consider a retirement program like the military—twenty or thirty years of service to a diocese and then the freedom to move to another diocese.

Consider a visitation by someone in administration concerning retirement while the priests are still active.

Keep active in civic, cultural, and educational affairs.

There should be some kind of program instituted, including people who are qualified and understand older people.

Some of the older priests could be working on either domestic or foreign missions.

This questionnaire should be distributed periodically to see whether one's views have changed or modified with increasing age;

Do not fail to consider the *person* when retiring, e.g. retirement should be suggested in a personal conference rather than a form letter.

The chancery office or bishop should send a birthday card each year to the retired person so that he is not forgotten.

If a pastor is retired, keep his name on the parish bulletin as "pastor emeritus" during his life time.

A chaplaincy at a cemetery taking care of all interments with a liturgy might be one way of serving the Church.

Prepare for the possibility of sending some of our long term patients into State Hospitals.

Think of retiring completely from the priesthood into some other type of work.

Elements of change

Any period of adjustment in our lifetime induces some anxiety; man naturally fears what is unknown, different, and strange. When he finds himself facing such a change, he looks for stability and security, whether priest or layman, young or old. What are some of the elements of change involved in retirement? A person has a reduction or complete cessation of what has been for years his "full-time" activity. The priest shares this with the layman though the possibility of continuing active involvement at a reduced pace is much more possible for the priest than it is for most laymen—if we refer to pastoral activity and not administrative work. The priest shares with the layman a decrease in income; what worries many diocesan priests is that he may have to come as a beggar to negotiate a minimal income from a reluctant diocese. The priest shares with the layman the loss of prestige which comes when he gives up the reins of office; this can be traumatic when the loss occurs simultaneously with both the reduction of activity and income.

The more unique retirement adjustments of the priest include the possibility of moving his residence, separating himself from many of his most recent and long-time friends. Usually the layman continues to live in his home or his apartment immediately after retirement. In this questionnaire the priest who approaches retirement age, understandingly, tends to want to remain where he is. Usually the layman has a wife and frequently a family living near to help him in this difficult period of adjustment; the priest has to rely on his friends, cleric and otherwise, as well as brothers and sisters who themselves may be incapacitated. Finally, the pastor who is about to retire is leaving a society, the parish, where he has been "king." With all the other aspects of retirement facing him, he suddenly realizes that he is no longer in control either of his "life," his household, or the parish community that he has ruled for so long.

On the other hand, the priest has some advantages which should ease his adjustment to retirement. He has no financial worry about providing for the extended life of his spouse. His spiritual outlook on life and habits of prayer should perhaps be more developed than

the average layman. This outlook would also carry over to a more hopeful and positive attitude toward death. Finally, he has spent much of his adult, priestly life visiting the sick and standing at the bedside of death; he has had constant reminders that some day he would be the one *receiving* viaticum.

Summing up, I would recommend the following points as important after the experience of working on this survey. First of all, many priests do look upon retirement from administration or the priesthood with a great deal of fear. The thinking and structures in this area of Church life are far outdated; new ideas must be incorporated both for the sake of the individual priest and the functioning of the Church. A change of attitude and policy will demand an educational process which must reach all Catholics, especially the clergy itself including the hierarchy.

A definite retirement policy, stated clearly and followed, is a *desideratum* which should be high on priority lists in the dioceses across the country. This would especially include a policy of financial programs as well as retirement from positions of authority—which should be demanded and accepted with rare exceptions. Several options should be open to the retired priest concerning place of retirement and how he will live once he has selected a residence.

Opportunities for reduced involvement in the active ministry and contact with other retired priests is desirable. A diocesan register and/or a national clearinghouse could help facilitate this aspect of the program. Finally, every large diocese and each province of a religious order of any size should designate someone (full time possibly) as the Coordinator for Retired Priests. One of his functions would be to interview each priest annually at least five years *before* he reaches the age of retirement to discuss plans and possibilities with him. He would also serve to coordinate and implement the other suggestions mentioned above—and to be alert for new ways of serving the needs of the retired priests.

Worry about eternity

One could expect multiple opinions on almost any subject when asking a large group of people. We have seen many opinions expressed by 50% of the people who receive this questionnaire. I feel

that it definitely shows a great deal of concern and anxiety over the fact that so little has been done for the retirement of priests. "At the age of *30,* the disillusionment and bitterness I see in older Priests, their loneliness and sternness, makes me frightened of this whole life." Let us hope that an institute such as this one can help us find a way to create a situation which will allow a person to write: "I am retired at 63 because of a stroke. My Bishop, my pastor, and the Priests of the Retirement Board have treated me superbly." Another wrote: "Let's worry about *eternity.*" I for one feel that concern and intelligent planning for my brother priests, and for myself, as we continue to age is one of the best ways for me personally to "worry about eternity."

REPORT OF THE COMMISSION ON GERONTOLOGY AND NEW MINISTRIES: NEW ENGLAND PROVINCE

At the time of its establishment, the New England Province was indeed "young." It had a total of 492 members; and only 152 of these were priests.

By 1947 the membership of the Province had grown to 884. This membership included 572 priests, of whom 31, or 5.42%, were sixty-five years or older. There were also 258 scholastics, and so the ratio was one scholastic to 2.22 priests.

The 1967 catalogue lists 1,112 members assigned (*adscripti*) to the Province. The number of priests is 799, of whom 126, or 15.77%, will be sixty-five or more by June of 1967. The number of scholastics is listed as 249, and so the ratio is one scholastic to 3.21 priests.

It has been estimated that by 1987 there will be a total of 876 priests and brothers in the Province. Of these 576 will be between the ages of 36 and 65 inclusive, while 300 will be over 65.

The growing numbers of older members, both in absolute and in relative terms, is, therefore, a fact that merits our interest and consideration. At the same time we must recognize that the promise of a longer life span and the challenge of retirement and leisure time confront all kinds of people in all walks of life. This is by no means peculiar to the academic profession or the clerical state.

The Commission is agreed that the elderly members of our Province are deserving the most sympathetic consideration and it is with this attitude—an attitude reinforced by the comments of Fr. Provincial—that the Commission approaches its work.

The Commission can make no pretense at this time of having covered all the aspects of gerontology. In its consideration so far the Commission has been concerned mainly, though not exclusively, with the problems of those engaged in academic work. Policies are developing, at least in some of our institutions of higher learning, which seem to indicate that formal retirement will be required at the age of sixty-five. At that age most men still look forward to a number of vigorous years. The question arises: how will these years be spent? Surely the Society should do its utmost to make these years pleasant to the retired person and beneficial to him, to the Church and to the Society.

As of the present, there is no retirement policy among all the educational institutions within the Province, nor even among our institutions of higher learning. The Commission recommends a Province-wide policy of retirement at the age of 65 from regular teaching and administrative assignments in our educational institutions. This does not mean to exclude the possibility of a special appointment, such as that of professor emeritus.

The Commission makes no recommendation at present regarding a policy of retirement from other works of the Society.

It is the wish of the Commission to stress the fact that the status of the elderly and/or retired is an honorable one. The Commission also accepts the fact that many will continue to exercise the priestly and religious ministries, so long as their health and strength allow.

With particular reference to those who face retirement from regular teaching and administrative work, we may point out that retirement marks the completion—not merely the end—of a career. It is the recognition that, through years of prolonged service, one has redeemed the pledge to his profession. It is a kind of crown for finishing the course. Retirement can open up a wide range of choice from among a number of reasonable, appropriate and inviting activities. There is no suggestion that the retired person should be forced into an assignment that does not appeal to him. On the contrary, as will appear below, every effort should be made to render the retirement years as rich and satisfying as possible.

Residence: where shall he live?

Several questions may cause some concern to persons faced with retirement. There is first of all the question, "Where shall I live?"

or "Where shall I be sent?" In answer to this question, three options appear possible. A person may remain in the house where he has spent his recent years *or* he may remove to some other house of his own preference, *or* he may take up residence in one of the two or three centrally located residences that hopefully will be established for the social apostolate. Fr. Provincial has indicated his decision that, insofar as possible, the wish of the individual person will be respected in this matter. The Commission is happy to voice its strong approval of this decision.

Activities: what shall he do?

A second relevant question is this, "In what activities might the (formally) retired person be expected to engage?" Again, in arriving at an answer to this question, the wishes of the individual person are to receive fullest consideration. It must be recognized that there will be the widest variety of wishes, attitudes and potentials among the persons involved. No doubt many will be able to develop extremely interesting and even ambitious programs that reflect their own talents and propensities.

Some may wish to engage in new apostolates. Our Commission has given considerable attention to what some of these new apostolates may be. The potential list seems impressively long. We have appended a suggested—but by no means complete or exclusive—list of such ministries to this report. However, we have not yet tried to appraise these ministries in terms of their relative fruitfulness and appropriateness. It is again our thinking, with which Fr. Provincial has indicated his agreement, that no one should be urged to undertake such a ministry contrary to his own desire.

Others may prefer to devote their time to other useful employments, which are not normally classified as new ministries. For example, our retired men would still retain their scholarly interests. Now they would have the opportunity to read the books they never found time for before and to re-read the works they particularly cherished. This continued interest of a scholar-priest is a fulfilling and perfecting of his career and his vocation. Certainly, our retired persons should be able so far as possible to continue their professional interests. This might include attendance at the usual conventions, etc.

Still others may develop—or better, continue developing—stimu-

lating hobbies, possibly some of the more intriguing manual arts and crafts, by which one really makes something. These hobbies could be of the widest variety.

Insofar as reasonably possible, the wishes of the individual should determine the range and scope of his retirement activities.

Coordination at the provincial level

What can be done to help our men in planning for retirement and in implementing their retirement programs? Perhaps the single most important recommendation of our Commission is that a new office should be established at the provincial level to deal with the problems of the elderly, to assist persons in preparing for retirement and to develop for these persons suitable new ministries and other meaningful programs that will have relevance and appeal.

A suggested title for the person who would hold this office is Coordinator of Apostolates. This Coordinator would be expected to work closely with Fr. Provincial. He would have major responsibility for helping those who are elderly or retired. His services would also be available in a special way to those in the age bracket from sixty on, to whom the question of retirement might be a matter of somewhat proximate interest.

While the qualifications of the Coordinator of Apostolates cannot at this time be specified in detail, it is suggested that he should be a middle-aged person of experience, understanding and sensitivity, who is also capable of working effectively.

It is suggested that the Coordinator have an Advisory Board consisting of an individual representative from each community. The members of this Advisory Board might be older persons, who appreciate the problems of the elderly.

It is also recommended that superiors be urged to work with those members of the community, who are either developing retirement plans or who are already formally retired and wish some helpful guidance in achieving a more satisfying utilization of their time.

In addition to his concern for the elderly and for those who are proximately preparing for retirement, the Coordinator of Apostolates should also develop programs for those who must face retirement as a more remote eventuality. Specifically, he should develop programs for those in the age group from 45 on. These programs would fall in the broad category of continuing education and would

have as their objective the constant updating of Jesuits in such fields as liturgy, theology, education, etc. and the persistent refurbishing of their professional attitudes. But beyond this and, perhaps, even more importantly, these programs should stimulate thinking as to how one may continue his career in a constructive and satisfying way beyond the time of retirement.

While participation in these latter programs should be voluntary, it is to be hoped that their content and purpose would attract the participation of large numbers. It does not seem appropriate to try to spell out the details of such programs in this report. However, one suggestion has been made that, at least occasionally, institutes conducted as a part of this program might substitute for the annual retreat.

Infirmary facilities

A special question arises at this time regarding those elderly persons who need some type of medical attention short of hospitalization. Some such facilities do now exist in the Province, especially at Shadowbrook and Holy Cross and, to an extent, at Weston. The Commission is not at present disposed to recommend a province infirmary. It does seem, however, that additional facilities should be developed, especially in some of our larger houses.

Potential new ministries

1) *Retreat Work*
   Retreats
   Day of Recollection
   Evening Retreats

2) *Educational Work*
   In other Jesuit Schools
   In other Catholic Schools
   In other private schools
   In public schools
   Consulting in one's own specialty

3) *Tutorial Work*
   Tutoring of Students at Tutorial Centers,
   College, High School, or other

CCD Programs
CCD Teachers
Big Brother Programs

4) *Chaplaincies and Counseling*
Alumni Groups
Professional Groups
Convents
Worker Groups
Newman Clubs
Hospitals
Convalescent Homes
Homes of the Aged
Detention Homes
Prisons
Half-way Houses

5) *Pastoral Work*
Parish Work
Confessions—for both priests and laity in all our houses and parishes
Instruction of Converts

6) *Inner City Missionary Activity (ABCD Programs)*

7) *Work with Alcoholics*

8) *"Rescue" Programs*

9) *Continuation of Scholarly Activities*
Writing books
Writing articles (spiritual or otherwise) for magazines and (diocesan) newspapers
Popularizing one's particular field of specialization either in writing or in talks
Sharing with others the experience of personal integration of faith and one's field (English, History, Physics, etc.)

10) *Helping in "development drives" by contacting older alumni*

Random comments

Following are some random comments relative to potential new ministries:

1) The one ministry within our bigger institutions for which retired Jesuits seem adapted is hearing confessions. Perhaps a program of round-the-clock confessors for externs could be set up, in which individual Fathers could hear for two or three hours a day. Out of this confession program would very likely come some counseling work. It does not seem practical to appoint retired Jesuits to counseling; young people will not go to them directly for this reason, but will do so indirectly, through confession.

2) The apostolate of the confessional has been sadly neglected in this province. Few of our houses have convenient confessional boxes and a bell system that would bring a priest to the confessional whenever a person, priest or layman comes. Likewise, we are not doing the consulting and counseling of which many of our men are capable.

3) We need some set-up at B. C. where the priests can reach the students and vice-versa. Holy Cross is the same. Is it a question of motivating the older priests to be willing to deal with the students? Let's study why they don't go near them. Is it that we have no structure whereby priests would and could be available to them?

4) Many of our older priests could instruct in CCD programs, teaching the teachers—laymen and women who will be dealing with hundreds of children. What better motivation for getting some knowledge of new theology?

5) *Re* new ministries for retired Jesuits; besides exploring with diocesan authorities the care of the elderly in rest homes and projects for senior citizens, we might explore the possibilities of assisting in Newman Club work on secular campuses, of adult education in parishes, and of more retreat centers, like St. Joseph's, in other cities.

6) Some of our older priests could be used in the works of other groups: Newman apostolate, the retreat houses run by other groups who need priests desperately, e.g., Espousal Retreat House in Waltham.

7) Less than a hundred miles from here in New Hampshire and Vermont, in northern Connecticut, there is a real need for priests in parish work and other ministries. Shadowbrook could be a center from which priests worked in Vermont, New Hampshire, Connecticut. The University of Massachusetts could use five more priests to be available for the students for confession and consultation.

8) It is recommended that Jesuits who are retired from the classroom should do priestly work in the country parishes of Jamaica, West Indies. This work would consist for the most part in saying the parish Mass, and being present in the rectory.

9) It is recommended that Jesuits retired from the classroom should staff a half-way house for men just out of prison who are seeking a base from which to rebuild their lives.

10) It is recommended that Jesuits retired from the classroom should become directors of audio-visual departments in our high schools. Such a position would involve little actual work, and the need for such a person is daily increasing. Most of our schools feel that they cannot afford to hire a full-time man for this work.

REPORT ON MID-CAREER PLANNING

October 28 - November 1, 1968

sponsored by

School of General studies

Fordham University

at

Cardinal Spellman Retreat House

Riverdale, New York

Background

With funds from Title I of the Higher Education Act of 1965 and The Administration on Aging, the School of General Studies of Fordham University has been conducting Pre-Retirement Leadership Training courses since September of 1966. These courses have trained representatives of labor unions, business organizations, and community groups to set up Pre-Retirement orientation programs in their parent organizations.

In the Spring of 1968, some funds became available, and, since there had been many inquiries about retirement problems from religious orders, we decided to explore this area.

In June of 1968, a one day conference was held at Fordham on the retirement problems of religious men and women. The conference concluded that there are two approaches to the problems involved in the retirement of religious. The first would concern itself with the care and employment of the already retired. The second would aim at the preparation of still active religious for retirement by a judicious renewal and possibly by change of employment at about age fifty.

One way of proceeding along the second path was thought to be a Mid-Career Institute aimed at religious about age fifty, and it was agreed that a four and one-half day workshop should be organized to explore the content and format of such an institute.

Organization of the workshop

Location: Acting on these recommendations, we organized the Workshop for the week of October 28th - November 1st at the Passionist Retreat House in Riverdale, which proved admirably suited to the purpose, offering comfortable rooms, good meals, excellent conference facilities, gracious hospitality and a superb view of the Hudson River and Palisades further enhanced by the rich fall colors.

Participation: The invitation list was made up from recommendations of the June conference participants, many of whom elected to attend themselves. Major orders of sisters, brothers and priests were invited to send representatives, and some were invited who asked to attend after learning that the conference was in the works. The participant roster indicated a diversity of background and occupation as well as a common concern with the problems of the older religious.

Guiding principles: In planning the conference we had some guiding principles:

1) We wanted everyone present to work on the problems and we wanted to take advantage of all the expertise and experience in the group.
2) We wanted to show how the resources available in any locality can be utilized in a Mid-Career Institute.
3) We wanted to show that the liturgy and films can be used effectively to further the purposes of a Mid-Career Institute.

Content: The actual content of the workshop following the consensus of the June meeting was arranged under the following five headings:

1) Psychological Background.
2) Employment Opportunities and Training.
3) Changing Nature of Religious Life.
4) Organization of Province Programs.
5) Contemporary Spirituality.

Task forces: Task forces of the participants were assigned to each of the first four areas. It was felt that the area of contemporary spirituality would best be treated by invited experts on specific

topics. We were fortunate to get the following people to speak on key topics in this field.

Dr. Ewart Cousins	Contemporary Ideas of God
Bro. Robert Sullivan, C.F.X.	Religious Dedication
Father Ladislaus Orsy, S.J.	Law and Conscience
Father John Gallen, S.J.	The Liturgy

In the areas of psychological background, province programs, and "changing nature of the religious life," we felt that there was a fair amount of experience and expertise in the group and little available outside resource that would be of much additional help. However, because of his recent well-publicized involvement in this area, Fr. Felix Cardegna, S.J., was invited to participate in the sessions on "the changing nature of religious life."

Resource people: The area of employment opportunities, on the other hand, was one where little was known by anyone in the group. We accordingly circulated a questionnaire among a sample of public and private education and senior service agencies in our area to investigate opportunities for the employment of religious in these agencies. We also arranged a panel of experts consisting of the following people:

Miss Kathleen Dolson	N. Y. State Employment Service
Monsignor Robert Fox	Coordinator Spanish Community Action Program Archdiocese of New York
Mrs. Patricia Roy	Bearings for Re-Establishments
Mrs. Daisy Hicks	N.Y.C. Board of Education

Parallel activities: liturgy and films:

To capitalize on the demonstration value of activities other than the formal lecture discussion sessions, we arranged a series of liturgies with gradually increasing involvement of the whole group. Concelebration was introduced the first evening, dialogue homilies the second. We had a multimedia liturgy with films and records, and, on the final evening, a teaching liturgy on chastity conducted by Fr. George Glanzman, S.J., with special readings and a dialogue exposition of the texts.

Along the same lines we arranged for the screening of two films followed by discussion under the leadership of Fr. Anthony Schillaci, O. P., who also arranged the multimedia liturgy. We had originally hoped to have "8-½" and "The Pumpkin Eater" but when these proved to be unavailable we obtained "Wild Strawberries" and "The Given Word."

Work assignments: A month before the workshop, we wrote to all participants giving them the program and their task force assignments. We asked the coordinators to get in touch with the members of their task force giving them more specific instructions. Most of the first day of the institute was devoted to working sessions of the task forces. During these sessions each task force prepared the presentation on their assigned area. The task force device proved very valuable in bringing everybody immediately into close contact with part of the group and in focusing their efforts on a specific area. The first presentation, that of the task force on psychological background, was of such high calibre that the others scurried to keep up and all presentations were of very high quality.

The task force presentations were followed by a general discussion and by separate "gleaning" sessions designed to pull together the material useful for determining the content and format of the projected Mid-Career Institutes.

The workshop itself

The workshop went off almost exactly as scheduled. The only difficulty that arose was in cutting off discussion after the afternoon talks on contemporary spirituality. The liturgy was usually late in starting with a consequent and lamentable shortening of the cocktail hour. A longer buffer period before the liturgy would have been desirable.

Overall impact: Partly due to planning, and partly due to luck in getting excellent resource people who reinforced each other in unforeseen ways, the overall impact of the workshop on the participants was remarkable. The group which had gathered for a work-a-day task of discussing the problems of mid-career in an impersonal and detached fashion, found itself personally involved with challenging ideas and perspectives in a way they had not anticipated.

This was so marked in some instances that we were accused of summoning the group together as "guinea pigs" for a demonstration Mid-Career Institute under the transparent ruse of asking them to help in a workshop. We plead "not guilty," but would not overly complain at being found guilty.

Key themes: The two themes which ran through the whole workshop seemed to this observer to be the following:

1) *Finding God in the world around us.* Introduced by Professor Cousins in his talk, "Modern Ideas of God." This theme was reinforced by the new experience of the multimedia Liturgy and by Fr. Gallen's talk. It was expressed in a prophetic and inspired way by Msgr. Fox in his remarks on the inner-city apostolate, and the films and film discussions further reinforced it.
2) *The inadequacy of prefabricated value systems and structures imposed from without and the need for the individual religious to develop a living value system of his own as the driving force in a personally responsible apostolate.* First hinted at in the role playing sessions of the task force on psychological backgrounds, this theme was clearly stated in Bro. Sullivan's talk on religious dedication and was never far from the center of subsequent discussion.

Much of the sessions on "the changing nature of religious life" touched this theme as did Fr. Orsy's talk on freedom and conscience. It played in and out of the dialogue homilies and the chastity liturgy and was recognizable even in the film discussions.

Area discussion and consensus

I) Psychological Background

The lively sessions conducted by this task force yielded far more in the way of hints, cautions, and insights than can be recorded in the brief compass of this report. The major recommendations for Mid-Career Institutes will be listed under the rubrics of content, format, and recruiting.

Content:

a) Some orientation, preferably by a doctor and a psychiatrist

on the physical and emotional problems of the middle years and the climacteric is a must.

b) While deep sensitivity sessions would be dangerous, discussions lightly penetrating the surface level of personal relations are very desirable.

c) A vocational counselling component with the opportunity for vocational testing where indicated is necessary.

Format:

1) Straight lectures should be minimized. Discussion, role playing, project reports and other techniques should be used innovatively.

2) Six weeks is the minimum time in which a real change in attitude can be reasonably expected. A preparatory session might help to bring goals into focus before the main sessions.

3) Flexibility and openness to new program directions is necessary if the institute is to respond to the actual needs of the participants.

4) For effectiveness and involvement of all, discussion groups should not be much larger than ten.

5) Giving participants responsibility for part of the program is a good device for insuring their involvement.

Recruiting participants:

1) Certain types are bad risks and should be discouraged from participation.

2) Some (probably the minority) have little need of such a program.

3) In general, assignment by superiors to the institute will create loss of self confidence with consequent suspicion and lack of cooperation. The best policy would seem to be voluntary attendance, or attendance at the suggestion of the possibility by superiors in cases where changes of occupation and sabbatical leaves are under consideration.

4) Care should be taken not to mention possible use of tests in descriptions of the program. This arouses apprehension.

II) Employment Opportunities and Training

More important than the specific opportunities mentioned by the various resource persons during the sessions and uncovered by our questionnaire are the two facts that became completely evident in the course of the discussion.

1) There are opportunities without limit of number or type.
2) There are agencies available in all localities who know about these openings and can put us in touch with them.

An added bit of valuable information that emerged in this area was the fact that the U. S. Employment Service will provide vocational counselling and testing free of charge. This may be a great help where one wishes to set up a Mid-Career Institute on a shoe string.

Special difficulties: There are two special difficulties connected with career changes by religious which fall in this area and must be faced since they may well make the whole idea of such programs unthinkable.

1) *Stripping staff from present institutions:* Any wide spread change of careers by religious will further "exacerbate" the already grave staffing problems of Catholic schools and hospitals. The program would further reduce the religious to layman ratio which is the root cause of the present financial crisis. Our own questionnaire on placement opportunities in education and social services brought an unpleasant reaction along these lines from the New York Chancery office.

There is no complete answer to this objection but lines of resolution may emerge from the following considerations:

a) Many of the people involved have ceased to be effective in their present jobs and do not add to the quality of their present institutions.
b) The unhappiness of many of these people may be too high a price to pay to preserve for a few more years institutions that will not survive because of dwindling vocations and an anti-institutional bias common among the younger religious.

2) *Strictly secular occupations:* The possibility of strictly secular occupations for religious came up so often in the discussions as to

be almost taken for granted. People less enraptured by the themes of the workshop and more firmly rooted in traditional institutional forms of religious life may bridle a bit at this concept and it must be examined more carefully.

The recent permission granted to the French clergy to take part-time jobs—the request for this was apparently motivated by the desire of the priests to be more involved in the lives of their flocks —and the financially precarious situation of many congregations as the result of the decline of ministries that formerly were strong sources of revenue, may well create a more open minded situation in this area. The distinction between purely secular occupations such as buying and selling and secular occupations in the education-welfare field may hold up, but it seems to be already quite blurred by the rise of the mystique of involvement.

III) Changing Nature of Religious Life

The main ideas in this are emerged clearly in Bro. Sullivan's talk on the modern idea of religious dedication. These are the following:

1) Religious formation can no longer be conceived as the imposition of a pre-packaged value system on a willing but passive novice, but as a process whereby the young religous is led to the formation of a personal value system by systematic exposure to various options within the framework of the traditions of the order and the development of the Christian vision of reality.
2) Given the historical situation, the forms of the apostolate have been determined by the commitments of the orders to their institutions. People have had to subordinate their personal interests to the demands of the hospitals, parishes, high schools, retreat houses and the like. While admitting the value of the work done in these contexts, the value of a more unstructured approach, emphasizing full utilization of individual talents is in the air. Concomitant with this is a heightened responsibility on the part of the individual religious for the determination of his role and his preparation for it.

The presentation of the task force in this area was quite innovative. They used the song, "Mrs. Robinson," as a keynote and used role playing to focus in on the central question, "How is the religious better than the secular humanist?" This question was never answered in explicity in the workshop, presumably because there are as many answers as there are religious.

The discussion by Fr. Cardegna of his now famous address to the conference of major religious superiors emphasized the fact that the main ideas listed at the head of this section are indeed having their impact on the thinking and planning of the congregations. Changes are being tried at all levels. The only thing not yet clear is which of the new forms will perdure.

Some discussion of the possibility of the survival of the present orders in the face of the new emphasis on personal values and individual apostolates failed to resolve the issue. Some felt that the loose structure of a common set of ideals and traditions provided by the orders would be valuable. Others saw small communities emerging which would be pretty much cut off from the old orders.

One problem of the Mid-Career Institute is to introduce the older religious to the new ideas. In this way there can be some bridging of the generation gap with a consequent lessening of hostility and enhancement of the unity of the congregation.

A fairly wide-spread attitude among older religious, admits the validity of the new concepts for the younger people, but holds that since they themselves have done well with the old system, they should stay with it. Such an attitude, while admirable in many ways, does cut the religious off from full relevance to the modern world, and is a barrier to the flexible change of career envisagement as a possible consequence of the institute.

There is a valid objection—that in attacking the old structure, you are playing a dangerous game and may well leave the religious with nothing to cling to. The answer to this is not clear. Obviously it holds in many cases. One approach would be to restrict participation to religious who request it on the supposition that they feel the need for a new value system anyhow. Another is to emphasize the fact that renewal of old dedication is as necessary as the development of new perspectives.

IV) Organization of Province Programs

Since most province activity to date has concerned the problems of the actually retired and those about to retire, the discussion of this topic shifted the spotlight to an older age group than the Mid-Career group which was the principal target of the workshop. That this would happen was evident beforehand, but it seemed worthwhile to go along with it since many of those present had a particular interest in the older group. Then too, the only institute that is at all a model for the Mid-Career Institute we envisage is the LaFarge Institute conducted by the Sisters of St. Joseph for several of their provinces in the mid-west.

We were fortunate in having Sr. Pauline, who is the Director of the LaFarge Institute, with us. The LaFarge Institute, which was set up in record time, provides sisters who are about to retire, are semi-retired or actually retired with full time summer programs and one-day-a-week programs during the school year. The programs include instruction in such skills as, librarianship, typing, lettering and school records. There is a cultural component with such courses as "Behind the Headlines," "Art Appreciation," and "The Modern Novel." There is a theological and spiritual component featuring up-to-date information in these areas; and finally, there is a placement service to find part-time employment for the retired and semi-retired.

Viewed at first with some suspicion, the Institute is already accepted enthusiastically by the sisters and thought is being given to extending it to non-religious through federal financing. Because of the large backlog of retired sisters, most attention has been given to this group, but plans call for it to reach the pre-retirement group in the near future.

The success of the LaFarge Institute is a source of encouragement to us since it shows that many of the things we want to do at Mid-Career can in fact be done with the older group. The fact that the components of the LaFarge program run parallel to the Mid-Career Institute as we envisage it would seem to indicate the essential soundness of our planning.

Future plans

As the workshop drew to an end, discussion was focused on several questions bearing on the direction in which we might move in the future. The following questions were discussed:

1) *Are the problems of religious at mid-career unique enough to justify the organization of institutes specifically for them?*

This question is obviously central and demands an affirmative answer if anything further is to be done along the lines of the present workshop.

The members of the workshop were far from unanimous in their response to this question. A good many felt that the problems would be encountered by different people at different times of life, and that they should be able to take the workshop when it best fitted their needs. Others felt that the problems at age 48-52 were special, involving physical as well as emotional factors and that the institute should be aimed at this target. After much discussion a consensus was reached on the principle that the institute should be so designed as to appeal to anyone contemplating a change of career and that it should be open, in principle, only to such people.

2) *Should the next step be a training program for leaders or a pilot institute for mid-career people?*

Quite a few people thought that the experience of the LaFarge Institute had established the desirability of such institutes and the quickest way to help the large number of people would be for Fordham or some other agency to conduct a program in the summer of 1969, in which leaders would be prepared to set up mid-career institutes in many congregations. A less sanguine viewpoint expressed by many held that the effectiveness of such institutes in changing deep-seated attitudes at mid life had still not been proven and that it would be very desirable to run a pilot program testing out the ideas and organization so that we might proceed with greater confidence to the training of leaders. After much spirited discussion this latter view prevailed.

3) *How does the proposed institute differ from the renewal institutes that are being organized around the country in great numbers?*

This serious objection was made by Fr. Cardegna, and, in the ensuing discussion, it became clear that the proposed Mid-Career Institute had several distinctive components:

a) Most people involved would be considering a possibility of a change of careers.

b) We would hope to provide some actual work experience at a part-time job as a component of the institute program.

c) Opportunities for vocational counselling and testing would be available.

d) It would enroll a mixed group of brothers, sisters and priests.

4) *Should such an institute be tried?*

The answer was a unanimous yes on the part of all participants.

5) *Who should run it?*

There was a noticeable lack of volunteers to try running such an institute. Most people felt that Fordham, with its experience in the pre-retirement leadership training program, and its access to facilities and resource people, would be the logical institution to run such an institute.

Fordham agreed to undertake a preliminary canvass of major religious superiors to ascertain if they would support such a program by sending participants and paying their expenses. If the response is encouraging enough, we would be willing to organize such an institute for the summer of 1969, probably on a residential basis at one of the women's colleges in the area.*

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* The above report was circulated among the participants in the workshop with a request for their reactions and criticisms. We have had very little reaction from them, and we now propose to circulate it among the provincials of the various orders to see if they would be any more vocal in reacting to it. Their reactions will, to a large extent, determine where we go from here.

THE DOUBLE "PRINCIPLE AND FOUNDATION" IN THE SPIRITUAL EXERCISES

Ignatius through Kant

Joseph A. Bracken, S.J.

The Kingdom meditation in the Spiritual Exercises of St. Ignatius is generally regarded as a second "Principle and Foundation" for the exercises of the second, third and fourth Weeks.[1] Even the external structure of the Exercises suggests that St. Ignatius planned the Kingdom meditation at least as a general introduction to the meditations of the Second Week on the life of Christ. Yet this consideration leaves unanswered the question how the Exercises can have therefore a double "Principle and Foundation." Furthermore, the striking difference in tone and style between the Kingdom mediation and the original Principle and Foundation raises the speculative problem, what function a "Principle and Foundation" should play within the Exercises as a whole. Is it for example sufficient to regard the Principle and Foundation and/or the Kingdom mediation as a general introduction or "scene-setter" for the meditations which follows? Or is a "Principle and Foundation" in some sense the ontological source or cause of that which follows?

[1] See Hugo Rahner, "The Christology of the Spiritual Exercises," *Ignatius the Theologian,* tr. Michael Barry (New York: Herder and Herder, 1968), p. 106. Hereafter referred to as "Rahner."

The following reflections presuppose that the term "Principle and Foundation" in the Spiritual Exercises can be interpreted "ontologically," even if not strictly in terms of the four Aristotelian causes. Rather, we would suggest that a "Principle and Foundation" in the context of the Exercises implies something more closely resembling a Kantian *Leitidee* or directive idea for human understanding in the systematic interpretation of experience.[2] Accordingly, we would suppose that both the Principle and Foundation and the Kingdom mediation are distinct directive ideas for the moral universe of the exercitant; this is, they structure and order the moral activity of the exercitant along well-defined lines which are sufficiently distinct so as to constitute separate "worlds" of thought and feeling. Both "worlds" are of course united in the mind of the exercitant and to some extent are mutually complementary in their effect on the moral activity of the exercitant; yet each appeals to a different aspect of the total personality.

The thought-world of the (first) Principle and Foundation is for example centered around the rational service of God, as implied in the first sentence of the same meditation: "Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul."[3] The dominant motive for practical activity thus offered to the exercitant is that of legitimate self-interest. That is, he is urged to render to God and his neighbor a reasonable service in this life

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[2] We deliberately prescind in this article from all questions which touch on the historical genesis of the *Spiritual Exercises*, in particular from the question whether the Principle and Foundation was a later addition or whether it was present from the beginning although in a condensed form, namely as one of the "Annotations" or "Introductory Observations" to the *Spiritual Exercises*. This is a matter of scholarly debate. Cf. Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, tr. William J. Young, S.J. (Chicago: Loyola Press, 1964), pp. 119-21. At the same time, nearly all the experts are agreed that the spirit of the Principle and Foundation is carried forward into the First Week of the *Spiritual Exercises*, if not even further. (e.g., the meditation on the Three Kinds of Humility, etc.). Hence the question can still be raised whether the *Spiritual Exercises* as a whole have a double "Principle and Foundation." For the interpretation which Fr. William Peters, S.J., attaches to the Principle and Foundation and to the *Spiritual Exercises* as a whole, cf. nn. 22, 26, 38, 42, 51, 69 and the "Postscript" at the end of the article.

[3] *The Spiritual Exercises of St. Ignatius*, tr. Louis J. Puhl, S.J. (Westminster, Md.: Newman Press, 1951), # 23. Henceforth to be cited as *SpEx* with the corresponding paragraph number.

in order to gain an eternity of happiness and, by implication, to avoid the opposite fate, namely an eternity of pain and unhappiness as a consequence of irrational behavior at the present. Legitimate self-interest as a practical motive for the service of God involves therefore a salutary fear of God's punishments as well as a strong desire for personal union with God as a reward for faithful service.

The thought-world of the Kingdom meditation as the second "Principle and Foundation" is on the other hand of a different stamp altogether. The meditation is dominated by the image of Christ as the Eternal King and presents to the exercitant a new ideal of conduct, namely that of personal service, even to the point of moral heroism, self-forgetfulness, etc. The theme of personal salvation is not completely forgotten; it is however absorbed into the emotionally more compelling perspective of the Kingdom as a concrete historical reality in process of development. The practical motive for the exercitant is then no longer that of self-interest as such, but rather that of enthusiastic dedication to an ideal greater than oneself. The image of Christ first in suffering and then in glory is the rallying-point in the consciousness of the exercitant for the higher emotions of personal love, instinctive generosity, etc. St. Paul perhaps captures the spirit of this ideal with his celebrated remark: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we belong to the Lord." (Rom 14: 7-8). As mentioned above, the point of unity for the two thought-worlds is the moral consciousness of the individual exercitant. St. Ignatius seems moreover to expect the retreatant to move readily and effortlessly from one thought-world to another; i.e., the exercitant should keep the strongly imaginative ideal of the Kingdom and the personal service of Christ always to the fore, yet never lose the more cautious, reflective spirit of the original Principle and Foundation with its aim of a rational service of God as the necessary means to personal salvation.

Obviously, this interpretation represents a somewhat different approach to the problem of a "Principle and Foundation" for the Spiritual Exercises than that presented by the well-known German scholar of Ignatiana, Fr. Hugo Rahner, S.J. (recently deceased), in his article "Zur Christologie der Exerzitien des heiligen Ignatius."[4]

[4] Cf. n. 1 above.

Fr. Rahner seeks in this article to give the Exercises in their entirety a single unifying "Principle and Foundation," namely that of the Kingdom meditation. The themes there presented of personal love of Christ and of service in his Kingdom are (according to Rahner) anticipated in the first Principle and Foundation and likewise in the exercises of the First Week.[5] Likewise the same themes underlie the exercises of the Second Week insofar as the latter prepare the exercitant psychologically for the election.[6] If therefore the election is the natural climax of the Exercises, then the Kingdom meditation is their "Principle and Foundation." Our own interpretation, briefly summarized above, concedes to Fr. Rahner that the Kingdom meditation is indeed a "Principle and Foundation" for the Exercises and above all for the election. Father Rahner has however in our opinion unconsciously exaggerated the Christological influences in the First Week of the Exercises in order to achieve his goal of a single objective "Principle and Foundation" for the Exercises as a whole. In addition to the one basic theme of self-sacrifice and dedication to Christ, there is, as indicated above, a second underlying motif in the Exercises, that of legitimate self-interest in the service of God. This theme or motif is most apparent in the Principle and Foundation and in the Exercises of the First Week; but, as we shall see later in detail, it also recurs consistently in the structural meditations of the Second Week and thus offers a psychological counter-point to the theme of personal service in the consciousness of the Exercitant, as he prepares for the election.

In the face of this difference of opinion over the meaning and above all the function of the Principle and Foundation and of the Kingdom meditation in the Exercises, we could attempt here a point-by-point refutation of those aspects of Fr. Rahner's theory which strike us as false or at least misleading. The result however would be a wearisome polemic over the interpretation of details in the Exercises, in which moreover the lifetime scholarship of Fr. Rahner into Ignatiana would clearly be a decisive factor for the reader. Rather, our intention here will be constructive, i.e., to set up another theory for the interpretation of the Exercises, which in our opinion does not strictly exclude that of Fr. Rahner but rather

[5] Rahner, pp. 55-93.
[6] Rahner, pp. 93-130.

introduces a new subjective dimension into the interpretation of the Exercises which we feel is missing in his own more objective approach. The key concept here will be, as already indicated, a new interpretation of the term "Principle and Foundation," insofar as the latter is no longer regarded as the objective point of unity for a given set of ideas but instead as the subjective motive in human consciousness for practical action. Here we will draw to our aid a new philosophical structure, which is derived in part from the Ideas of Reason (*Vernunftideen*) as developed by Immanuel Kant in his Critical Philosophy. This in no way implies however that we plan to give a strictly Kantian interpretation of the Exercises but simply that we acknowledge our debt to Kant for the thought-structure which we will in fact use to give a fresh interpretation of the Exercises.[7]

The validity of our hypothesis will not lie therefore in its fidelity to the philosophy of Immanuel Kant as rather in its practical applicability to the Exercises as a new and stimulating source of interpretation.

Our plan for the rest of the article will therefore be as follows. First, we will recall briefly Kant's doctrine of the Ideas of Reason in the Critical Philosophy and add to it a few words of criticism, so as to set forth by way of contrast our own understanding of the term *Idea*. Then, with the help of this new philosophical structure, we will present our hypothesis for the interpretation of the Spiritual Exercises, namely that the Exercises reflect two subjective thought-worlds or "Principles and Foundations," and that these rival thought-worlds or Ideas prepare the exercitant for the election in two quite different ways. Finally, in the third part of the article, we will draw some practical conclusions for the presentation of the Exercises. This last point will give us occasion, once more to review Fr. Rahner's interpretation of the Exercises and to suggest where it requires revision and/or amplification.

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[7] Gaston Fessard, S.J., provided, for example, some years ago a new interpretation of the *Spiritual Exercises*, based on the Hegelian dialectic, without however claiming to make Ignatius a pre-Hegelian. Cf. Gaston Fessard, S.J., *La Dialectique des Exercises Spirituels selon St. Ignace* (Paris: Aubier, 1956). The presumption in Fr. Fessard's interpretation as well as in our own is that St. Ignatius may well have employed in ascetical practice philosophical structures which Hegel and/or Kant first raised to the level of conscious reflection.

A) Critique of the Kantian Ideas of Reason

Immanuel Kant presented his theory for the Ideas of Reason chiefly in the "Transcendental Dialectic" of his celebrated *Critique of Pure Reason*.[8] Here he indicated a clear dependence upon Plato for the doctrine of the Ideas but likewise a conscious independence of the other in his interpretation of the function of "ideas" in human knowledge. The dependence lay by Kant's own admission in their common assumption that "ideas" were concepts to which no objects of sensible experience immediately corresponded.[9] For example, the Platonic "idea" of the ideal Republic is not intended to correspond to any real civil government but only to serve as a model or directive idea for practical governmental reform. Similarly the "ideas" of the moral virtues are not strictly empirical, i.e., drawn from daily moral experience, as rather normative for experience, how men should *ideally* behave. The independence of Kant from Plato on the other hand consisted in his conscious restriction of the Ideas to the three great philosophical unities (God, the world and the soul) which ground the three traditional branches of *metaphysica specialis* (rational theology, cosmology and the philosophical doctrine of the soul).[10] Kant's intention here was strictly polemical. He wished to prove that the traditional concepts of God, the world and the soul were completely untrustworthy as guides to their corresponding realities; that is, the concepts as such were able to prove neither the real existence nor the metaphysical properties of their corresponding objects in reality.[11] On the other hand, Kant believed that these three Ideas had an indispensable function in the "system" of human knowledge. That is, both the unity of consciousness in the individual act of knowledge and the systematic unity of experience as a whole demand as a logical presupposition

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[8] Immanuel Kant, *Critique of Pure Reason*, A 312, B 368 ff: in *Great Books of the Western World*, Vol. 42 (Chicago: Encyclopedia Britannica, 1952), p. 113a ff. Henceforth cited as *Great Books* with proper page and column.

[9] *Critique of Pure Reason*, A 313, B 370; A 327, B 384: *Great Books*, pp. 113b; 117a.

[10] *Critique of Pure Reason*, A 334, B 391 ff: *Great Books*, p. 119a.

[11] We presume here that Kant did not call the realities themselves of God, the world and the soul in question but only their prevailing metaphysical concepts.

the existence of the three unities expressed in the Ideas: the unity of the thinking subject, the unity of Nature as the totality of all sensible appearances, finally the divine unity as the Ground of Being (or more specifically, as the Ground of all objects of thought whatsoever).[12] Because the human mind cannot prove by reason the real existence of the objects corresponding to these Ideas, Kant reduced these three philosophical unities to the level of directive ideas for the understanding in its work of organizing experience into a systematic whole.[13]

In his moral philosophy Kant took up the three Ideas of Reason again, but used them in an entirely different way, namely as practical goals or (as in the case of the Idea of the self) as a practical presupposition of moral behavior. That is, the Idea of the self, when considered as presupposition for moral behavior, is that of a free, morally responsible agent who regulates his moral activity in the light of a self-imposed law of practical reason.[14] The goal of moral activity for all men is on the other hand a "moral universe," i.e., one regulated by the moral directives of man as well as by the physical laws of nature.[15] Finally, the practical Idea of God is that of a Supreme Lawgiver, who guarantees to man the ultimate coincidence of moral worth and personal happiness, at least in eternity.[16] From a speculative point of view, these Ideas remain "postulates of practical reason."[17] That is, it cannot be proven by speculative reason that the human self is really free and not controlled by some invisible natural determinism, consequently that the universe is subject to moral as well as purely physical laws, or finally that God really exists to reward the just in a future life. But, Kant argues, man is powerless to act as a morally responsible agent without the

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[12] *Critique of Pure Reason*, A 334, B 391: *Great Books*, p. 119a.

[13] *Critique of Pure Reason*, A 323, B 380: *Great Books*, p. 116a.

[14] Immanuel Kant, "The Autonomy of the Will as the Supreme Principle of Morality," *Fundamental Principles of the Metaphysics of Morals:* in *Great Books* (Vol. 42), p. 277. Cf. also Immanuel Kant, "Preface," *Critique of Practical Reason*: in *Great Books* (Vol. 42), p. 291a ff.

[15] *Critique of Pure Reason*, A 808, B 836: *Great Books*, 237a: also Immanuel Kant, "Introduction," *Critique of Judgment*, IX: *Great Books* (Vol. 42), pp. 474b-475a.

[16] *Critique of Pure Reason*, A 810, B 838: *Great Books*, pp. 237b-238a.

[17] *Critique of Practical Reason*, ch. 2, VI: *Great Books*, p. 348a ff.

practical presupposition of the realities corresponding to these Ideas or postulates of practical reason. Practical reason therefore (or reason in its practical function as a guide to moral behavior) enjoys a certain "primacy" over speculative reason (i.e., reason in its search for speculative certitude), because it alone "realizes" through man's moral activity the Ideas which remain hypothetical on the speculative level.[18]

Criticism of Kant

Our criticism of Kant's doctrine of Ideas will be limited to those points which will be shortly required for the interpretation of the Spiritual Exercises. In our opinion, Kant remained too much within the metaphysical tradition from which he sought to free himself via the doctrine of the Ideas. That is, his primary effort in the "Transcendental Dialectic" was to establish the ontological status of the Ideas as "pure Ideas," i.e., as Ideas to which no objects of sensible experience immediately correspond. The polemical position thus taken, though logically necessary for the further development of his Critical Philosophy, nevertheless directed attention (both his own and that of his readers) away from a more positive understanding of the Ideas as structural concepts which influence in a decisive way the world-view or *Weltanschauung* of the individual. In his *Critique of Practical Reason,* Kant did indeed indirectly recognize that these three Ideas have motive force for man's moral conduct only in virtue of a specific intellectual content. But it seems never to have occurred to him that these same Ideas, organized under a different aspect or higher intelligibility, might well take on a new and different content, i.e., that the three Ideas of God, the world and the soul are not fixed in their meaning but are themselves subject to interpretation in virtue of still other structural ideas, which bear more directly on moral conduct as such. The controlling idea for the three Ideas of God, the world and the soul in Kant's *Critique of Practical Reason* is, for example, that of moral duty.[19] The self is viewed by Kant in the *Critique* as a morally responsible individual, the world is regarded as a moral universe,

[18] *Critique of Practical Reason,* ch. 2, III: *Great Books,* p. 343a ff.

[19] Cf., for example, H. J. Paton, *The Categorical Imperative: A Study in Kant's Moral Philosophy.* 6th ed. (London: Hutchinson & Co., 1967), pp. 46-55, 113-19.

and God is considered as the supreme judge and lawgiver, only in virtue of this further structural idea of moral duty. Given another idea of this sort, e.g., that of self-interest and/or self-dedication, which we will shortly consider in connection with the Spiritual Exercises, the concepts of the self, the world and God would necessarily undergo some revision both in their intellectual content and in their mutual bearing on the moral consciousness of the individual. Further proof of our contention here must wait, of course, until we take up the interpretation of the Spiritual Exercises in the second part of the article. Our aim has been simply to offer a criticism of Kant's presupposition that the Ideas of God, the world and the self are absolute entities with fixed meanings for the individual, whether they be considered as speculative principles for the unity of consciousness or as practical principles ("postulates") of moral activity. Quite the contrary, these structural concepts are in our opinion relatively fluid in human consciousness; that is, they admit of considerable adaptation both in their intellectual content and in their motive-force for the individual, according as they are synthesized into this or that world-view. The world-view itself, however, derives its unity from still another Idea or functional concept, which bears more directly on moral conduct and carries with it therefore the motive-power of practical conviction.[20]

Our own positive understanding of the term Idea, such as we will shortly use it to interpret the Spiritual Exercises, can be summarized as follows: an Idea is first of all a non-empirical concept which structures and illuminates not a particular object of experience but rather the totality of experience. That is, where the normal empirical concept (e.g., that of a horse) is directly applicable to a given object or class of objects in sensible experience and furnishes its intelligible structure, the Idea or concept of the totality (*Totalitatsbegriff*) has no immediate "object" in experience, because the

[20] Still another example of a functional concept which molds the world-view of an individual and which thereby synthesizes the speculative ideas of God, the world and the self according to its own higher intelligibility, is the "Idee" in Hegel's philosophy: i.e., the absolute unity of subject and object, finite and infinite which serves as the goal for the dynamic movement of the "Begriff" or "Concept." Cf., for example, G. W. F. Hegel, *Encyclopedia of Philosophy*, tr. G. E. Mueller (New York: Philosophical Library, 1959), nn. 161-62, pp. 152-54.

reality to which it refers is somehow equivalent with the totality of experience. The three Ideas of God, the world and the self are the most obvious examples. Our Ideas of the self and of the world are clearly derived not from this or that particular object of experience, nor indeed from this or that particular experience as a whole, but rather from the totality of our human experience, insofar as it can be polarized now into the (logically) distinct unities of subject and object. Likewise, the Idea of God, when it be considered as a living reality for the individual and not simply as a single term in a logical system of thought, is coterminous with the whole of our experience. All that we have hitherto experienced contributes somehow to our vital (as opposed to merely academic) understanding of God. Furthermore, the reverse is also true. We interpret and order practical daily experience in the light of our given preconceptions about God, the world and the self.

Over and above these three speculative Ideas of God, the world and the self, there are however in our opinion other "moral" Ideas, which likewise bear on the totality of experience and which serve to unite the three basic Ideas under a higher, albeit purely functional unity. That is, from a purely speculative point of view, the three Ideas of God, the world and the self must be considered as ultimate unities which have no intrinsic connection with one another, other than that they all arose in the consciousness of a given individual as a result of his particular life-experience. In a practical way, however, these three speculative Ideas are always viewed in combination by the individual as a result of still another functional or "moral" Idea which gives them, for the moment at least, motive force for practical activity. The controlling moral Idea for Kant in his moral philosophy was, in our opinion, that of moral duty; the controlling moral Ideas for Ignatius in the composition of the Spiritual Exercises were, as we shall shortly see in detail, those of self-interest and of self-dedication in the service of God. These two Ideas, the one stated succinctly in the Principle and Foundation and the other presented dramatically in the Kingdom meditation, compete for the attention of the exercitant as he progresses through the Exercises toward the election. Opposed as they are in theory, their net practical effect on the exercitant is, however, to produce a sane and fruitful election, one well adapted to the concrete needs

and aspirations of the individual. The presumption is therefore that the individual himself in practical life is moved now by one Idea or motive, now by the other, and that a good election must somehow combine the two in order to have a lasting effect on the moral behavior of the individual.

Admittedly, we are using the term Idea in an unconventional sense, i.e., more as an ideal or motive for the will than as a strict object of thought. Yet even an ideal like that of self-interest or self-dedication must have an implicit rational content or structure in order to serve as a motive for practical activity. Every adult has for example a practical understanding from moment to moment of what constitutes his legitimate self-interest, likewise of what would be under the same circumstances an act of supererogation or self-dedication. St. Ignatius's aim in the Spiritual Exercises is to give these two moral Ideas, which are as such somewhat flexible in human consciousness, concrete shape and form so that they can be better employed for the service of God. The analysis of the two "Principles and Foundations," together with the meditations which follow and are structured by the same, should give us a new insight both into the psychology of the Spiritual Exercises and into the nature of these two moral Ideas, which control the thinking of the exercitant as he moves toward the election.

B) Analysis of the Spiritual Exercises

"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul."[21] This first sentence of the Principle and Foundation characterizes the strongly rational, sober tone of the meditation as a whole. St. Ignatius uses the general terms *man* and *God* and apparently intends simply to set forth in brief compass the basic moral attitudes of man to God, his Creator, to the "world" of creatures, and finally to himself as the chief of God's creatures. The meditation is written moreover with such clarity and simplicity, the logic of the sentences flows so smoothly, that one is tempted to regard the Principle and Foundation as self-evident, a summary statement of the "eternal truths" which underlie Christianity, Judaism or any of the great world-religions. This matter-of-fact

[21] *SpEx*, 23.

character of the meditation is however quite deceptive. St. Ignatius actually intends to give the retreatant, *via* the Principle and Foundation, a new moral synthesis for his day-to-day concepts of God, the world and the self. This synthesis, grounded in the Idea of legitimate self-interest, can be summarized as follows: the true interest of man in this life is to serve God and thereby to save his soul, i.e., to merit an eternity of happiness with God in heaven. The surrounding world of creatures must be seen from this perspective and used with great prudence so as to contribute to, and not hinder, man's rational service of God. Only in this manner will man achieve the necessary spiritual "indifference" in the use of these same creatures which will guarantee his eternal salvation. "Our one desire and choice should be what is more conducive to the end for which we are created."[22]

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[22] *SpEx*, 23. Cf. William A. M. Peters, S.J., *The Spiritual Exercises of St. Ignatius: Exposition and Interpretation.* (Jersey City, N.J.: Program to Adapt the Spiritual Exercises, 1968), pp. 48-50. Fr. Peters, in this recently published commentary on the *Spiritual Exercises*, has protested against a severe interpretation of this sentence in the Principle and Foundation, according to which the exercitant at the very beginning of the retreat is morally compelled always to seek the greater glory of God and by implication to renounce his own self-will and self-interest. While we agree with Fr. Peters that violence should not be done to the sensibilities of the exercitant just as he begins the *Spiritual Exercises*, we are nevertheless skeptical that Fr. Peters has understood the underlying tone and true context of the Principle and Foundation. According to our understanding of the text, the Principle and Foundation is precisely an appeal to legitimate self-interest. Hence this final sentence of the meditation simply urges the exercitant to reflect concretely on his final end and see that the service of God is ultimately to his own personal advantage. St. Ignatius therefore at this stage of the *Spiritual Exercises* is not proposing to the exercitant a high ideal of ascetical perfection but rather some "common sense" reflections on man's basic relationship to God. What Fr. Peters and, by implication, the spiritual writers whom he is here criticizing, have done is therefore to isolate this single sentence from the Principle and Foundation and look on it as a self-contained principle of Ignatian spirituality. Fr. Peters' criticism of this "principle" is in our opinion well-founded; but this does not disguise the fact that the criticism itself has diverted his attention away from the total context of the exercise, which is, practically speaking, an appeal to the exercitant's sense of personal concern and legitimate self-interest. For further criticism of Fr. Peters' interpretation of the *Spiritual Exercises*, cf. nn. 26, 38, 42, 51, 69 and the "Postscript" at the end of the article. Fr. Peters' study will hereafter be referred to as "Peters."

It is important to see here how Ignatius has pared away all purely speculative considerations in his scheme for the relations between God, man and the world, which might distract the retreatant from the effect to be achieved: namely a clear perception of his own last end and highest good, together with an implicit exhortation to order his life accordingly. The three generic concepts of God, the world and the self are therefore strictly limited in their rational content and ordered to one another in virtue of a controlling moral Idea, that of legitimate self-interest in the service of God. Furthermore, the moral force of the meditation, that which lifts it above a mere exercise in logical thinking, is the personal implication involved: i.e., that the rational service of God is ultimately in my own best interests. Both as speculative principle uniting the other key concepts in a fixed intelligible structure and as practical motive for moral behavior, the Idea of enlightened self-interest is therefore the "principle and foundation," with which Ignatius begins the Spiritual Exercises. One might object of course that the "principle" contained in the Principle and Foundation is that of "indifference" in the use of creatures, and it is certainly true that the ideal of indifference is a practical principle of moral activity. We would only point out that in the meditation itself this principle is presented as a conclusion drawn from the rational consideration of the relations between God, the world and the self in the light of the underlying Idea of self-interest in the service of God. That is, one chooses to be indifferent in the use of creatures only because this promotes the goal of personal salvation. Hence the principle of indifference is necessarily subordinate to the Idea of self-interest.[23]

Dominant motif

Likewise, the Idea of enlightened self-interest is the dominant motif in the meditations of the First Week which follow. Here too we have meditations which are speculative in their outer form but

[23] One could further object that the underlying "Principle" here is the greater glory of God: e.g., man is created to praise, reverence and serve God etc. This consideration is clearly not absent from the meditation; yet it too in our opinion is subordinate to the general pragmatic aim of Ignatius at this point of the *Spiritual Exercises*: i.e., to arouse in the exercitant concern for his final end. Cf. the remarks of Ignatius himself *re* the function of the Principle and Foundation in the *Spiritual Exercises*, as quoted in Rahner, pp. 129-30.

eminently practical in their personal application. That is, St. Ignatius never leaves the retreatant on the purely theoretical level in the consideration of sin, death, judgment and hell. Rather the latter is constantly urged by Ignatius to consider his own sinfulness,[24] to feel shame and remorse at the disorder of his own life,[25] and finally through the application of the senses to put himself in hell as the ultimate consequence of his previous irrational behavior.[26] The logic of the First Week is indeed inexorable, but the moral impact of the meditations comes once again not from reason alone but from the personal implication involved, namely that these are my sins and that hell awaits me unless I exercise prudence in the use of creatures. Thus, the retreatant should finish the First Week of the Exercises a) with the rational conviction that sin is disastrous to the genuine interests of the self and b) with the sincere desire never to sin, at least seriously, again.

St. Ignatius therefore clearly carried over the governing Idea of the Principle and Foundation, that of legitimate self-interest, into the meditations of the First Week. At the same time, he was too shrewd a student of human nature not to recognize that this preoccupation even with the genuine interests of the self leaves untapped a rival motive for the moral activity of man, namely, the ideal of personal love and of self-dedication. Accordingly, even here in the exercises of the First Week, Ignatius found ways to appeal to this other motivation in the consciousness of the exercitant without disturbing the general tenor of the meditations as an appeal to legitimate self-interest.[27] Two examples drawn from the exercises

[24] Cf. the second Prelude of the first and second exercises, *SpEx*, 48, 55.

[25] *SpEx*, 63, esp. the three petitions of the colloquy.

[26] *SpEx*, 65. Cf. also Peters, pp. 58-59. Fr. Peters emphasizes that the objective history of the three sins is quite subsidiary to their true function in the meditation, which is to make the exercitant aware of himself as a fallen creature. "The subject matter of the meditation is the exercitant himself as a fallen man, *here and now*, in this *present* situation" (59).

[27] Cf. Rahner, p. 59 ff. Fr. Rahner's analysis of the Christology of the First Week brings out well in our opinion, how Ignatius managed to anticipate the theme of service to Christ in these exercises, even though he reserved a full treatment of the matter to the Kingdom meditation and the exercises of the Second Week. In opposition to Fr. Rahner's hypothesis, we would however maintain that the objective appeal to the Person of Christ in the First Week is nevertheless made in the subjective context of the Principle and Foundation,

of the First Week must suffice to support our contention here. At the end of the first and again at the end of the fifth exercise, St. Ignatius urges the retreatant to "enter into conversation with Christ our Lord" on the cross.[28] The situation in both cases is clearly designed by Ignatius to remind the exercitant of his tremendous debt of gratitude to Christ for his redemptive death on the cross and for the chance thereby accorded to the exercitant himself to work out his salvation despite so many past sins and moral failures. The triple question in the colloquy at the end of the first exercise, for example, "What have I done for Christ, etc.", should have the effect of making the retreatant ashamed that he has up to that moment done so little for his Lord and Redeemer, and psychologically ready to answer the call to personal service and generosity, when it comes.[29] The "call" however does not come until the Kingdom meditation. The third question of the colloquy, "What ought I to do for Christ?," is therefore deliberately left open by Ignatius, in order not to anticipate the Kingdom meditation too much at this point of the Exercises. Sufficient for the moment is genuine contrition for past sins and the still inarticulate desire to do something positive for Christ.

Likewise, in the colloquy at the end of the fifth exercise, the psychological atmosphere is clearly not that of enthusiasm for the cause of Christ, such as will be the case in the Kingdom meditation, but rather of sober reflection upon a sin-scarred past. St. Ignatius urges the exercitant, for example, to "give thanks to God our Lord, because He has not permitted me to fall into any of these three classes (of men who were lost before, during or after His coming), so putting an end to my life."[30] Ignatius of course immediately adds: "I shall also thank Him for this, that up to this very moment He has shown Himself so loving and so merciful to me."[31] As a master psychologist, the saint seldom appeals to the exercitant on the basis of a single motive; but, keeping in mind the transient character of human affections, he gently counsels both fear and love, legitimate self-interest and an incipient self-dedication, in the

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i.e., in terms of legitimate self-interest, and therefore not in context of the Kingdom meditation with its direct and immediate appeal to self-dedication.

[28] *SpEx*, 53, 71.

[29] Cf. Rahner, pp. 59-60, 79-80, for another interpretation of this colloquy.

[30] *SpEx*, 71.

[31] *SpEx*, 71.

service of God. The overall tone of the colloquy remains however that of the First Week in general: sorrow for sin and a firm purpose of amendment.

Second Week

On the other hand, in the Second Week of the Exercises the spiritual motivation and therefore the subjective thought-world of the exercitant is entirely different. In a moment we shall make a detailed examination of the Kingdom meditation as the source, the "principle and foundation" of this new thought-world. First, however, we shall take a quick look at the Rules for the Discernment of Spirits, where Ignatius himself acknowledges a change of atmosphere for the exercitant between the First and the Second Weeks and consequently a shift in strategy for the evil spirit in his attempt to hinder the work of the retreat. According to Ignatius, the evil spirit in the First Week acts initially as a temptress, seeking to distract the retreatant from the somewhat distasteful job of sober self-examination and of sorrow for sin *via* a clear and unmistakable temptations to sensual pleasures, etc.[32] If the retreatant nevertheless persists in the work of self-purgation, the evil spirit then awakens doubt and anxieties in the consciousness of the retreatant about the prudence of such a drastic reformation of character.[33] In both cases, therefore, the evil spirit openly appeals to the exercitant's self-interest, although in a perverted form. His strategy in the Second Week is however altogether different, since he here seeks to pervert the opposite motive of self-dedication, to which the exercitant is now drawn as a result of the Kingdom meditation. Accordingly, he will now appear as an "angel of light": "He begins by suggesting thoughts that are suited to a devout soul, and ends by suggesting his own."[34] That is, the devil accepts as given the new motivation of the exercitant to self-dedication in virtue of the Kingdom meditation, but cunningly seeks to lead him astray in the formulation of concrete projects which will implement this new ideal.[35] St. Ignatius's Rules for the Discernment of Spirits indicate clearly therefore, if only by indirection, that the exercitant has

[32] *SpEx*, 314.
[33] *SpEx*, 315.
[34] *SpEx*, 332.
[35] *SpEx*, 336.

undergone a profound spiritual reorientation in virtue of the Kingdom meditation, which thus qualifies as a second "Principle and Foundation" for the Exercises.

Our analysis of the Kingdom meditation will have the same goal as was previously aimed at in the Principle and Foundation: that is, to show that the meditation is controlled from within, so to speak, by an Idea which gives both speculative unity and motive force to the whole. The Idea in this meditation is of course the ideal of self-dedication. The general effect of the meditation is then to link the historical personality of Jesus Christ with this ideal in the consciousness of the exercitant. St. Ignatius achieves this effect through the use of an elaborate analogy between Christ the Eternal King and a temporal ruler who issues a call to all Christian knights to join him in a new crusade against the infidel. The pageantry of a medieval army on the march is thus imaginatively invoked by Ignatius in order to arouse in advance the enthusiasm of the exercitant for this ideal of self-dedication. Then in the second part of the meditation, the saint presents the dogmatic truth which is the core of the meditation, namely that Christ as the God-Man is likewise a king, in fact, the king of kings, and that it is His will "to conquer the whole world . . ."[36] It is important to see here that Ignatius has notably simplified the theology of the redemption by presenting it under this military metaphor, but that he has also through the metaphor made the dogmatic belief in Christ's universal kingship dramatically much more appealing to the exercitant. That is, he has turned a simple belief into a motive for practical activity via the ideal of self-dedication. Without the romantic setting provided by the call of the temporal king, the assertion of Christ's kingship in this second half of the meditation could indeed command the intellectual assent of the exercitant but never evoke his enthusiasm to serve under Christ's banner, to contribute his share to work in the Kingdom.

Furthermore, Ignatius clearly intends to arouse in the exercitant sentiments of personal love and self-dedication which go beyond what would constitute the reasonable service of God. In the second point of this second part of the meditation, Ignatius notes briefly that "all persons who have judgment and reason will offer them-

[36] *SpEx*, 95.

selves entirely for this work."[37] The full effect of the meditation is reserved, however, for those "who wish to give greater proof of their love, and to distinguish themselves in the service of the Eternal King."[38] These chosen followers of Christ, who are especially favored by divine grace, are urged by Ignatius to "make offerings of greater value,"[39] which in effect constitute a total sacrifice of self interest for the sake of Christ and the Kingdom. The climax of the meditation is then reached with the colloquy, "Eternal Lord of all things,"[40] in which the exercitant offers himself without reserve to Christ for the work of the Kingdom. The Idea of self-dedication is thus the guiding principle of the entire meditation, giving it, as noted above, both speculative unity and motive power. That is, the ideal of self-dedication provides on the one hand the rational basis for the analogy between Christ and the temporal rules, and is on the other hand likewise the motive force in the colloquy, where the exercitant makes the initial offering of himself to Christ.

A second principle and foundation

The kingdom meditation is therefore a second "Principle and Foundation" for the Exercises; that is, it represents both a new

[37] *SpEx*, 96.

[38] *SpEx*, 97. Cf. also Peters, pp. 76-77. Fr. Peters in his interpretation of the Kingdom meditation is critical of the customary translation and interpretation of this text, according to which the exercitant should desire to give *greater* proof of his love for Christ. The opposition between the second and the third points of the second part of the meditation is "certainly not between subjects of the Lord who are moved by love and those who wish to be moved by greater love. The contrast is between common sense as motive and love as motive" (77). Thus far we are in complete accord with Peters. With his further interpretation of the meditation as a whole, however, we totally disagree. He suggests, for example, that the Kingdom meditation is only a transitional meditation from the First to the Second Weeks of the Exercises, hence it may be omitted if the retreatant can make the transition on his own (72). This ignores of course the function of the Kingdom meditation as a second "Principle and Foundation" for the *Spiritual Exercises*. Only in the light of the Kingdom and the personal call of Christ to the exercitant does the Third Prelude of each contemplation in the Second Week make sense: namely to know and love Christ better and to follow Him more closely. In his concern to rid the *Spiritual Exercises* of an injudicious ascetical interpretation (cf. 78), Peters has in our opinion gone much too far in the opposite direction. Cf. on this point the "Postscript" at the end of the article.

[39] *SpEx*, 97.

[40] *SpEx*, 98.

perspective and fresh motivation for the exercitant, as he moves through the Exercises toward the election. In the subsequent contemplations on the life of Christ, we see, moreover, how the ideal of self-dedication, as embodied now concretely in the Person of Christ and in the work of the Kingdom, furnishes the controlled point of view and interior motivation necessary for a practical grasp of these same mysteries of Christ's life. That is, Ignatius does not present the meditations on the Incarnation, the Nativity, etc., simply to give the exercitant something pious to think about before making his election. Rather the saint employs this prayerful contemplation of the life of Christ to further the work of the retreat in a quite specific way: that is, to deepen and strengthen the resolve of the exercitant to give himself entirely to Christ as his leader and king. The third Prelude which is specified for all the exercises of the Second Week brings out very clearly this controlling Idea of self-dedication to Christ. The exercitant should ask "for an intimate knowledge of our Lord (who has become man for me, who was born in great poverty for me, etc.) that I may love Him more and follow Him more closely."[41] In and through the contemplations of the Second Week, therefore, Ignatius is deliberately driving home the one basic Idea of total self-dedication to Christ. The Kingdom meditation is accordingly "Principle and Foundation" for the exercises which follow it, because it first gives concrete form and meaning to this controlling Idea in the consciousness of the exercitant.

On the other hand, St. Ignatius does not allow the exercitant to forget the other Principle and Foundation with its dominant motive of legitimate self-interest. Admittedly, the contemplations on the life of Christ are motivated solely by the Ideal of total self-dedication to Christ. Over and above these exercises, however, there are the so-called "structural" meditations of the Second Week: the Two Standards, the Three Classes of Men, finally the Three Kinds of Humility. In these meditations St. Ignatius is, in our opinion, clearly appealing to the retreatant on the basis both of legitimate self-interest and of total self-dedication to Christ. Naturally, the objective goal to be achieved in both cases is the same: namely a sane and solid election during the retreat and then the practical execution of this election in daily life afterwards. The subjective motiva-

[41] *SpEx*, 104.

tion, however, which leads the exercitant to make this practical decision, can and in our opinion should be dual; that is, it should appeal to both sides of his personality, hence satisfy both the desire for personal salvation and the rival inclination to self-immolation, self-dedication to a cause or a person other than the self. Reduction of the one motive to the other in the consciousness of the exercitant would destroy much of the practical effectiveness of the Exercises. That is, an election made solely out of love for Christ might well be visionary and impractical in its concrete execution; on the other hand, an election made exclusively in the interests of self, however enlightened by grace, might still be one-sided in its scope and in any case would fail to generate enthusiasm for practical execution. Accordingly, Ignatius presents in these structural meditations, which immediately prepare the exercitant for the election, considerations calculated to arouse both motives in his consciousness.

In the meditation on the Two Standards, for example, Ignatius presents in contrasting pictures the strategy of Satan and the strategy of our Lord in the struggle for men's souls.[42] This meditation is clearly intended not only to advise the future apostle on how to deal with others in the apostolate but, more immediately for the purposes of the retreat, to set him thinking once more about his own spiritual state. The Exercises of the First Week with their purification of legitimate self-interest are behind him; likewise the exercitant has felt the "call" to personal generosity in the Kingdom meditation. But Ignatius knows on the one hand full well that the will to self-interest in the exercitant can once again be perverted, i.e., seek more immediate goals as the satisfaction of its desires. Likewise, Ignatius is aware that the opposite will to self-dedication in the exercitant needs further support through a quite specific analysis of the strategy of Christ in the Kingdom. Accordingly, he

[42] *SpEx*, 136-148. Cf. however Peters, p. 93: "On no account must the meditation on the intention of Christ and the intention of Satan be reduced to the instrumental function of making a sound election." Fr. Peters believes that the meditation on the Two Standards presents in its own right one of the great truths of Christianity, namely the unending conflict between Christ and Satan until the Last Judgment. Our difficulty with this interpretation is the pragmatic one that truth which is not actively embraced and made a principle of practical activity is likely to be sterile. The reality of the struggle demands the active participation of the exercitant, and this is normally achieved through the election.

presents in one and the same meditation a critique of the will to self-interest and a moral exhortation to stimulate the will to self-dedication in the exercitant. The election is of course the concrete goal both of the rational critique of self-interest and of the exhortation to personal generosity in the cause of Christ. Yet each "part" of the meditation works on the consciousness of the exercitant via a different motive to achieve this common goal. In no sense therefore is the first part of the meditation with its presentation of the strategy of Satan simply a ploy or rhetorical device to set off by contrast the figure of Christ and the nobility of his call. Rather Ignatius has in mind to keep fresh in the consciousness of the exercitant genuine concern for his eternal salvation, which will then contribute to the election later on in the retreat.

Three classes of men

This latter consideration is well brought out by the next structural meditation on the Three Classes of Men.[43] St. Ignatius openly presents this meditation in terms of the legitimate self-interest of the exercitant. The "ten thousand ducats" are symbolic for a real moral obstacle to one's eternal salvation, and the attitudes successively taken by the three "classes" of men are clearly representative of the three basic moral attitudes of a Christian in the face of a personal decision of considerable moment for his eternal salvation. The exercitant is thus urged on the basis of prudent self-interest to follow the example of the third "class" of men, make the necessary spiritual renunciation of his own *inordinate* self-will and not thereby jeopardize his own highest good.[44] On the other hand, this same objective renunciation of the ten thousand ducats could likewise be made on the basis of the opposite motive, that of self-dedication to Christ. Ignatius moreover uses the representation of place in the second prelude so as to appeal to this ideal of self-dedication in the

[43] *SpEx*, 149-57.

[44] *SpEx*, 155. St. Ignatius hints broadly that the first "class" of men met an unfortunate end, since these individuals had made no spiritual renunciation of the suspect ducats up to the moment of death. Likewise in his presentation of the second "class" of men, Ignatius seems to imply that the eternal salvation of the individuals involved might well be in question, since they were openly deceiving themselves about the nature of the renunciation. Hence simply in terms of legitimate self-interest, one should subscribe to the attitude of the third "class" of men.

consciousness of the exercitant. The latter should place himself "in the presence of God our Lord and of all His saints," desirous to know "what is more pleasing to His divine Goodness."[45] The term, "God our Lord," here as elsewhere in the Exercises, clearly refers to Christ rather than God the Father.[46] Accordingly, the retreatant is making this exercise of the retreat in the presence of his leader and king, who is surrounded by the saints, his loyal followers in the Kingdom. Furthermore, in the note attached to the meditation, St. Ignatius pointedly implies that the retreatant should be weighing the possibility of a total self-dedication to Christ.[47] All this notwithstanding, the meditation still seems to be grounded in the motive of legitimate self-interest, since only the third "class" of retreatant is genuinely free of dangerous self-deception in the matter of his eternal salvation. By this interweaving of motives of self-interest and of self-dedication within the same meditation, St. Ignatius seems therefore to imply that the attitude of the third "class" of men is indeed a matter of self-interest, but that the actual choice of this attitude by the exercitant will most likely be prompted less by self-interest than by its opposite motive, that of total self-dedication to Christ for the work of the Kingdom.

This same interplay of rival interests or motives in the consciousness of the exercitant is extended into the last of the structural meditations on the Three Kinds of Humility.[48] In this meditation, which directly precedes the election itself, the exercitant is urged by Ignatius to weigh both types of motivation prayerfully in the light of their possible consequences. The meditation contains indeed three points, i.e., three "kinds" of humility, but the first two "kinds" represent the one ideal of legitimate self-interest at two successive stages of development. That is, the first "kind" of humility describes the minimal level of enlightened self-interest necessary for salvation.[49] This is in no way to deny the need for divine grace to act according to this ideal, particularly in the extreme case of martyrdom for the faith. The point however is that the exercitant is urged once more to think in terms of his final end and highest good and

[45] *SpEx*, 151.
[46] Rahner, p. 64.
[47] *SpEx*, 157.
[48] *SpEx*, 165-168.
[49] *SpEx*, 165.

act accordingly in the matter of an election. The second "kind" of humility proposes on the other hand a much higher, more purified version of the Idea of legitimate self-interest in the service of God, an ideal worthy indeed of observance by a saint. Accordingly to this ideal, the individual considers the greater glory of God and his own self-interest to be so closely bound together that he would not commit even a venial sin to separate them in actual practice.[50] Clearly even an approximation to this ideal of conduct in daily life would demand great moral heroism and the overwhelming favor of divine grace. The ideal of enlightened self-interest as thus presented is therefore the natural climax of the line of thought and motivation which originated in the Principle and Foundation at the beginning of the Exercises.

St. Ignatius however has consistently throughout the Exercises opposed to the motive of legitimate self-interest its opposite, that of total self-dedication to Christ. Accordingly, he presents in this meditation as the third "kind" of humility the natural climax of this rival line of thought and motivation. The exercitant should ideally "desire and choose poverty with Christ poor, rather than riches, etc."[51] There is indeed no bridge or logical connection between the

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[50] *SpEx*, 166. Cf. de Guibert, *The Jesuits*, p. 175. De Guibert believes that there are two principal sources for Ignatian spirituality and for the fruitfulness of the *Spiritual Exercises*: "powerful supernatural logic and passionate love for Christ." Both of these factors are involved in the meditation on the Three Kinds of Humility, although in such a way that the "supernatural logic," as given in the Principle and Foundation and elsewhere, is ultimately subordinate to the latter motive, "passionate love for Christ." For further analysis of this meditation by de Guibert, see pp. 129-30.

[51] *SpEx*, 167. Cf. also Peters, p. 124: "Whereas in the first and second kinds of humility the reference is only to 'God our Lord', Christ is now mentioned by name no less than four times. The third kind evidently implies a personal relationship with Christ, and with Christ as a Man of sufferings." At the same time, Fr. Peters maintains that the exercise as a whole was not intended for "the exercitant of the twentieth Annotation" (123). In his view, the open appeal to the motive of self-interest in the first two Kinds of Humility is inconsistent with the aspirations of the retreatant in the entire preceding Second Week of the Exercises. Our own position is, of course, that St. Ignatius was a better student of human nature than Fr. Peters. That is, he recognized, in our opinion, that no individual, however elevated his prayer and affective union with God, can absolve himself from concern about his eternal salvation; furthermore, that an appeal to self-interest, even at this stage of the retreat,

purified Ideal of self-interest in the second point and this summary statement of the Ideal of self-dedication in the third point, since the two points represent rival streams of thought and motivation in the Exercises, each of which is grounded in a different "Principle and Foundation." St. Ignatius's purpose in the meditation is therefore to present to the exercitant shortly before the election these two underlying motives or directive ideas for practical moral conduct, either of which theoretically can serve as the basis for a fruitful election. That is, whether the exercitant chooses to act on the motive of enlightened self-interest, as represented in the second point of the meditation, or on the basis of self-dedication to Christ, as depicted in the third point, he can be morally certain that his election will be made under the influence of divine grace and therefore represent for him the concrete will of God in his life.

A priority

St. Ignatius, to be sure, does describe the third "kind" of humility as the "most perfect,"[52] and the use of this term rather obviously gives a priority to the latter over the second "kind" as the ideal disposition for making the election. It should be noted however that the priority of the third "kind" over the second lies alone in the *subjective motive* for making the election, and not in the *objective good* to be thereby attained. That is, the second "kind" of humility proposes in its own way an absolute good for the exercitant, namely the greater glory of God and his own eternal salvation. The good proposed by the third "kind" of humility, namely personal love of Christ and self-dedication to the work of the Kingdom, is in no sense a higher objective good for the exercitant, but it does appeal to a nobler instinct in human nature than legitimate self-interest. This higher motive of personal love for another and of self-dedication to a cause which transcends strictly personal interests is alone the reason why Ignatius can regard the third "kind" of humility as more perfect than the second. Furthermore, as a practical disposition for making an election, the motive of self-dedication seems preferable to that of legitimate self-interest, because in actual practice an exercitant is thereby more receptive to the influences of

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might well be for this or that particular retreatant, the best possible psychological preparation for the election.

[52] *SpEx*, 167.

divine grace. It would be a mistake however to suppose that grace works in the consciousness of the exercitant exclusively via the motive of self-dedication. The opposite motive of legitimate self-interest in the consciousness of the exercitant is likewise a vehicle for the operation of divine grace, although the subjective state of the exercitant is then altogether different.

This last observation is confirmed by Ignatius himself in his remarks about the "Three Times when a Correct and Good Choice may be Made."[53] Both the first and the second "times" presume that the election is to be made under the influence of "consolation," i.e., when the exercitant feels the strong attraction of the ideal of self-dedication to Christ. In the first "time" the call to personal generosity is direct and compelling.[54] In the second "time" the same appeal is broken up by intervening periods of dryness or even desolation.[55] The exercitant however is expected by Ignatius, through reflection to recapitulate these scattered impulses of grace to self-dedication and thus attain to something like the first "time" at second hand, so to speak.[56] The third "time" on the other hand represents an entirely different subjective disposition on the part of the exercitant. It is, as Ignatius notes, a "time of tranquillity,"[57] when the exercitant quietly reflects on that practical choice which will most assuredly promote his own eternal salvation and the greater glory of God. The impulses of divine grace are therefore no longer mediated by the ideal of self-dedication in the mind of the exercitant with its spontaneous overtones of enthusiasm and joy in the service of Christ. Rather grace now works through the deliberations of reason, insofar as the latter are guided by the ideal or motive of legitimate self-interest. That is, that which the exercitant ultimately chooses as more "reasonable," is such only in the light of the ideal of legitimate self-interest, which itself has been purified of all irrational and selfish tendencies through the operation of grace.

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[53] *SpEx*, 175-177.

[54] *SpEx*, 175.

[55] *SpEx*, 176.

[56] Cf. Fessard, *La Dialectique des Exercises*, p. 77: "Bref, entre la vocation du 'premier Temps' et celle du 'deuxieme Temps', il n'y a d'autre difference qu'entre l'unité simple contenue dans l'Instant et le multiple fractionné en divers moments discontinus."

[57] *SpEx*, 177.

Further insight into the thinking of Ignatius on this point can be found in his elaboration of the two "ways," through which an exercitant can make a fruitful election during the third "time," i.e., when he is principally motivated by the ideal of enlightened self-interest. The first "way" is clearly more logical in character; that is, the retreatant should strive to attain an objective equilibrium in his deliberations and not allow any extraneous thoughts or desires to influence his final decision.[58] The second "way" is on the other hand more psychological; that is, Ignatius urges the exercitant to use his imagination more to attain the desired objectivity in his decision: i.e., to imagine himself as the advisor to a third party, to put himself on his deathbed or before the judgment-seat of God, etc.[59] In both these "ways," however, the objectivity thus attained is itself intermediate to the underlying ideal of legitimate self-interest, in the light of which alone all possible choices are weighed and one choice is finally made as being in itself more "reasonable." In other words, "pure objectivity" would not promote, but rather inhibit, a practical decision, because it would provide no concrete norm for the decision as to what is more reasonable. The underlying ideal or motive of legitimate self-interest unobtrusively informs therefore the deliberations of reason during the third "time" to make an election, and we may safely presume that the action of grace is mediated by this governing ideal of self-interest in the consciousness of the exercitant, just as in the first and the second "times" the action of grace is clearly conditioned by the opposite ideal of self-dedication. In brief, therefore, St. Ignatius exhibits considerable flexibility in the Rules for making an election. He prescribes no fixed and certain subjective dispositions for the election, but presupposes only that the exercitant will be led to respond to divine grace in one of several ways: either under the clear and compelling influence of the ideal of self-dedication to Christ, or via the deliberations of reason, insofar as the latter are guided by the ideal of legitimate self-interest or finally through some combination of the preceding two approaches, which best suits his own individual disposition.[60]

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[58] *SpEx*, 179.

[59] *SpEx*, 185-187.

[60] Cf. de Guibert, *The Jesuits*, p. 134, for further confirmation of this rival motivation in the manner of making an election and in Ignatian spirituality as a whole.

A shift in point of view

To conclude this part of our presentation, we will refer briefly to two other passages in these same rules for making an election, which in our opinion indicate dramatically how Ignatius himself was constantly shifting his point of view to meet now the ideal of legitimate self-interest, now the opposite ideal of self-dedication. In the "Introduction to Making a Choice of a Way of Life,"[61] Ignatius clearly presupposes the thought-world of the first Principle and Foundation, i.e., the ideal of legitimate self-interest. His words are as follows: "In every good choice, as far as depends on us, our intention must be simple. I must consider only the end for which I am created, that is, for the praise of God our Lord and for the salvation of my soul. Hence, whatever I choose must help me to the end for which I am created."[62] One could of course argue here that this goal of the "praise of God our Lord" presumes a high degree of self-sacrifice and therefore is motivated by the ideal of self-dedication. We would not deny that the ideal of self-dedication, as presented in the course of the Exercises, has helped to purify the opposite ideal of self-interest, so that the individual at this point of the retreat sees his own interests as intimately linked with the "praise of God our Lord." The point however is that the individual is still being urged by Ignatius to think in terms of his own salvation and consequently in terms of his own self-interest. The logic of the ideal of self-dedication dictates on the other hand an entirely different course of action, as the second passage brings out quite clearly.

This second passage is taken from the "Directions for the Amendment and Reformation of One's Way of Living in his State of Life"[63] and represent so to speak St. Ignatius's last words on the subject of an election. "Let him (the exercitant) desire and seek nothing except the greater praise and glory of God our Lord as the aim of all he does. For every one must keep in mind that in all that concerns the spiritual life his progress will be in proportion to his surrender of self-love and of his own will and interests."[64] Although the "praise of God our Lord" is likewise in this passage the objective goal proposed to the exercitant by Ignatius, the subjective motive

[61] *SpEx*, 169.
[62] *SpEx*, 169.
[63] *SpEx*, 189.
[64] *SpEx*, 189.

to which appeal is made is altogether different from that in the first passage. The exercitant is now urged, no longer to think in terms of his own personal salvation, but to allow himself to be led by the ideal of self-dedication to make a total surrender of his own self-will and self-interests. Naturally, one can qualify this statement by saying that Ignatius has in mind inordinate self-will and self-interest. This explanation is of course in itself true, but it subtly weakens the moral power of the ideal of self-dedication, as contained in the works of Ignatius. That is, it reduces, practically speaking, the motive of self-dedication with its imaginative appeal to personal generosity to the motive of legitimate self-interest with its basis in rational deliberation. St. Ignatius on the other hand expected, in our opinion, that the retreatant would be influenced by both forms of motivation in coming to a practical decision about the election. Accordingly, while attention is given to the motive of self-interest above all in the introduction of the rules for making an election, the saint ends these same considerations with an open appeal to generosity and self-dedication, which should stir the imagination of the exercitant and lead him to attempt the well-nigh impossible. Armed with this double motivation of self-interest and of self-dedication, the retreatant will most certainly make a fruitful election, one in which he can have confidence later on simply because it appeals to both sides of his personality.

C) Three Practical Suggestions

In this final section we will offer a few practical suggestions for the presentation of the Exercises, all of which reflect in one way or another our basic hypothesis. That is, because we believe that there are two "Principles and Foundations", i.e., two controlling Ideas, in the Exercises, we likewise propose that the various exercises of the retreat should be given so as to highlight and constrast with one another these same two Ideas. Accordingly, we would first of all suggest that the Principle and Foundation and the meditations of the First Week should be given, as far as circumstances allow, simply as they stand in the text of the Exercises, i.e., with a minimum of theological elaboration. A thoroughly Christological interpretation of these same exercises, such as Fr. Rahner proposes in his

article,[65] is in our opinion questionable because it too readily distracts the attention of the retreatant from the main objective of the First Week: genuine contrition for sin and a firm purpose of amendment because sin endangers one's personal salvation, i.e., one's legitimate self-interest. Naturally, no fixed rules can be laid down in advance, because the needs and spiritual training of retreatants vary so greatly. Nevertheless, it seems safe to say that all retreatants can follow with profit the line of thought laid down so simply and directly in the Principle and Foundation and then make the exercises of the First Week in the light of the same ideal of legitimate self-interest. This is in no way a morbid preoccupation with an unpleasant side of life, but simply a recognition that the ideal or motive of self-interest likewise has a part to play in the spiritual life, and that if it be minimized in the Exercises, the practical appeal of the latter is as a result at least partially lost.

It is, for example, in our opinion debatable whether the meditation on the triple sin in the First Week really gains in moral persuasiveness, if the retreatmaster interweaves with the points as given by Ignatius a theology of sin, which seeks to unite the fall of the angels, the sin of Adam and Eve and finally the redemption of man through Christ's death on the cross in one synthetic view.[66] What is morally significant for the exercitant at this point of the retreat is the *fact* of sin, not its explanation via a theological synthesis. Hence the three examples given by Ignatius of actual or presumed serious sin should have the effect of awakening in the consciousness of the exercitant a sense of unease and confusion, because he too has sinned seriously or has at least been severely tempted to sin. The speculative synthesis on the other hand keeps the retreatant's mind active on a superficial level of consciousness, i.e., on the level of abstract theory, where his own personal feelings are not so immediately engaged. The Christological element is of course present in the meditation and should be made use of in the colloquy at the end. But here too its use should be largely limited to arousing compunction in the exercitant for past failure in the service of his loving Lord.[67] There will be time enough later in the Second Week to develop the theme of redemption through Christ.

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[65] Cf. n. 1 above.

[66] Rahner, p. 59 ff.

[67] Rahner, pp. 69-80.

This last point brings us to our second suggestion for the presentation of the Exercises. According to our hypothesis, the contemplations on the life of Christ have really only one purpose: namely to nourish and deepen the ideal of self-dedication to Christ, which has been awakened in the exercitant as a result of the Kingdom meditation. Hence we would suggest that the retreatmaster once more keep his points simple, i.e., develop the pertinent text of Scripture only so far as necessary to stir the imagination of the retreatant, and that he aim above all at making the concrete person of Christ, his historical life and work, as vivid and attractive as possible. In this way the psychological link with the Kingdom meditation will never be lost: "It is my will to conquer the whole world etc."[68] "Practical" reflections on the life of Christ, on the other hand, which aim at presenting in successive meditations a broad spectrum of virtues required for the apostolic and/or religious life are in our opinion often not very practical at all, because they once again distract attention from the main work of the Second Week: to arouse loyalty and personal devotion to Christ in the exercitant. Hence, if the retreatmaster chooses to make certain practical reflections on the life of Christ in his "points," these should be brief and directly geared to a better understanding of the scene from the life of Christ which is being contemplated.

Our third and last suggestion relates to the structural exercises of the Second Week: the Two Standards, the Three Classes of Men, the Three Kinds of Humility. Keeping in mind our hypothesis, that Ignatius presents a double motivation in these meditations, i.e., both that of legitimate self-interest and that of self-dedication to Christ, we would suggest that they be presented so as to allow the retreatant to choose for himself that motivation which most appeals to him at the moment. That is, he should not be urged too strongly to make a total oblation of himself to Christ at the end of the meditation on the Two Standards, if his interests are for the moment more engaged with the strategy of Satan and the danger to legitimate self-interest. There will be time later to make the self-oblation to Christ, when his feelings and the action of grace lead in that direction. On the other hand, in the meditation on the Three Classes of Men, the exercitant should be urged to skip the first two points or

[68] *SpEx*, 95.

"classes," if he is currently experiencing strong consolation with the ideal of total self-dedication to Christ. The appeal to the motive of legitimate self-interest would at this point only jar the natural response of the exercitant to the impulses of grace. Finally, in the meditation on the Three Kinds of Humility, the superiority of the third "kind" over the second should in our opinion be carefully qualified by the observation on the part of the retreatmaster, that it is simply a question of different motives for the same objective goal. He should moreover make clear to the exercitant that a wholehearted response to the "call" of Christ, although clearly intended by St. Ignatius to be the goal of the Exercises, is nevertheless a matter of divine grace as well as of good will on his own part. In this way the retreatmaster will guarantee to the exercitant the maximum liberty of thought and feeling, i.e., freedom from psychological constraint, as the latter prepares for the concrete choice of the election.[69]

Complementary interpretations

When one compares the above, rather sketchy interpretation of the Spiritual Exercises with the massive scholarship into Ignatiana, which Fr. Hugo Rahner presents in his article on the Christology of the Exercises, the hypothesis which we have set forth may seem very fragile indeed. This would especially be the case, if one viewed the two interpretations of the Exercises as mutually exclusive. In our opinion, however, there is reason to believe that they are complementary, since the one interpretation looks more to the speculative unity of the Exercises and the other more to their subjective effect on the exercitant. The difference in point of view can perhaps be indicated as follows. According to Fr. Rahner, the objective unity of the Exercises, their "Principle and Foundation," is to be found in the Kingdom meditation with its theme of total self-

[69] Cf. Peters, p. 78. Fr. Peters' comment here on the psychological freedom of the exercitant to make an oblation of himself or not (on the occasion of the Kingdom meditation) are in our opinion eminently sound. We question only whether one must so drastically de-emphasize the election within the framework of the *Spiritual Exercises* in order to maintain this precious spiritual independence of the exercitant. In our opinion, multiple motivation for the election can guarantee this same psychological freedom without sacrificing the traditional role of the election within the *Spiritual Exercises*.

dedication to Christ. Moreover, as Fr. Rahner's abundant citations from the *Directorium* and other related sources of Ignatiana make clear, the focal-point of Ignatian spirituality, which arises out of the Exercises, is likewise profoundly Christological. On the other hand, if we consider not the speculative unity of the Exercises nor the abstract concept of Ignatian spirituality, but rather the concrete exercitant with his individual needs and aspirations, then one can properly ask whether it is better to present the Exercises simply from the viewpoint of total self-dedication to Christ or whether one should not stress the dual motivation of the Exercises both to legitimate self-interest and to self-dedication. Provided that both sources of motivation aim at the same generic goal, namely a sound election, there seems to be a psychological advantage in offering the retreatant more than one source of motivation to achieve this end. Moreover, the contrast between the two types of motivation should only heighten the distinctive subjective appeal of each to the retreatant.

The psychological "mistake," if we may call it such, of a synthetic view of the Exercises, such as Fr. Rahner proposes, is that its power of persuasion lies more in the realm of thought than in that of action. That is, it presumes that an objective good, when once fully understood, exerts indefinitely a compelling influence on the will as a motive for practical activity. Accordingly, the best possible motivation is that which lays out a single line of thought and imagery with the utmost clarity. In point of fact, however, practical decisions are most frequently made under the influence of several subjective motives, quite apart from the objective good to be attained. Moreover, in the execution of this same decision, an individual will normally feel the appeal now of one motive, now of another, according to subjective mood and changing circumstances. We may conclude, therefore, that in actual practice multiple motivation, i.e., motivation which appeals alternately to several "interests" in the consciousness of the exercitant, is psychologically stronger than a single line of motivation, which is derived exclusively from a speculative synthesis, however artfully contrived. For these mundane, but nevertheless quite practical reasons, we feel that our interpretation of the Spiritual Exercises offers a realistic counter-balance to the otherwise very impressive synthetic view of the Exercises developed by Fr. Rahner.

D) Postscript

In the footnotes to this article, frequent reference has been made to a new interpretation of the Spiritual Exercises, that of Fr. William A. M. Peters, S.J., *The Spiritual Exercises of St. Ignatius: Exposition and Interpretation.* This interpretation is however sufficiently important to deserve special comment and criticism in the following postscript. First of all, I would agree with the editor of the text, Fr. Henry Birkenhauer, S.J., that Fr. Peter's interpretation is important because it emphasizes an often neglected aspect of the Exercises, namely their function as a "school of prayer," specifically, of contemplation.[70] Especially since the Exercises are most often given to formed religious or lay people already secure in their vocation, it is surely pointless to insist that the Exercises climax in the choice of a state of life. Fr. Peters is also undoubtedly correct in his assumption that the essential aim of the Exercises is to allow God to work in the soul, to communicate himself to the Exercitant.[71]

In line with this hypothesis, Fr. Peters has however in my opinion unduly minimized the importance of the "structural" meditations in the Exercises, specifically the Principle and Foundation, the Kingdom Meditation, the Two Standards, the Three Classes of Men and finally the Three Degrees of Humility, at least insofar as these meditations are understood to prepare the exercitant psychologically for the election at the end of the Second Week. While there is surely merit in respecting the subjective disposition of the exercitant so that he is not dragooned into making a hasty choice by the sheer momentum of the Exercises themselves, I nevertheless believe that Fr. Peters has erred in thus de-emphasizing the election as the natural goal of the Exercises. It cannot be denied that the Exercises, especially when made in their entirety, are an effective school of prayer for the exercitant in daily life afterwards; yet the immediate aim of the Exercises is still, as Fr. Peters himself admits, to introduce "order" into the life of the exercitant.[72] This order is certainly the effect of divine grace, but it is concomitantly the result of a conscious choice by the exercitant himself. This choice for God and for Christ is nothing else than the election in its deepest existential

[70] Peters, p. x.
[71] Peters, pp. 1, 4.
[72] Peters, p. 6.

implications. Hence, if the election be thus understood as the necessary response of the exercitant to the movement of grace, then there can be no question that the election is and must remain the natural goal of the Exercises.

My own interpretation of the Exercises presupposes this deeper understanding of the election as an existential commitment on the one hand to God as Creator and Lord and on the other to Christ as the cherished leader and king. That is, because the election is a personal commitment, which must be renewed regularly after the retreat is over, in moments both of optimism and discouragement, of spiritual zeal and of open temptation, it seemed good to me to emphasize the multiple motivation which Ignatius provides in the Exercises themselves for abiding by one's choice for God and for Christ. When enthusiasm for the cause of Christ wanes, then prudent self-interest will hold the exercitant to his election. Admittedly, I have confined myself chiefly to the human dispositions for the movement of divine grace in the work of the election, but it is a safe presumption that grace will normally work through these same controlling Ideas of self-interest and self-dedication.

Fr. Peters, therefore, has in my opinion likewise been guilty of a "mistake" in his interpretation of the Exercises. This mistake has been to judge the Exercises too much in terms of the spirituality of St. Ignatius as their author. At the beginning of his book, Fr. Peters recalls that Ignatius was a great mystic.[73] Hence he interprets the Exercises primarily as a school of prayer, designed to lead the exercitant, where possible, to a simplified affective prayer of contemplation.[74] This interpretation of the Exercises is of course quite legitimate and indeed fruitful for the understanding of those details in the text, which reflect more directly the personal experience of St. Ignatius himself. But, as I mentioned already in dealing with the Christological interpretation of Fr. Rahner, the Exercises should be interpreted first and foremost not speculatively, but pragmatically, i.e., in terms of the anticipated effect on the individual exercitant. Here I maintain that St. Ignatius, better than Fr. Peters, saw the real need for an election in the retreat in order to crystallize the

[73] Peters, pp. 1-9.

[74] Peters, p. 170 ff, where Fr. Peters discusses the "Methods of Prayer" for use in daily life.

exercitant's response to the movement of grace. The Exercises, as conceived by Ignatius, are therefore much more than a school of prayer. They are best understood as a blueprint for future action, intended to change decisively the personal and social life of the exercitant through a restructuring of his habitual motivation. This pragmatic orientation to activity has been, in my opinion, the chief reason for the effectiveness of the Ignatian Exercises through four centuries of use.

FORTY YEARS AFTER

educational dèja vu

Lowrie J. Daly, S.J.

ALMOST FORTY YEARS AGO, in the midst of the Great Depression to be exact, a formidable report was issued by a team of American Jesuit educators in response to a letter from Father General Ledochowski about the general situation of Jesuit American secondary and higher education. Issued in 1931-32 the full title of the report was: *Report of the Commission on Higher Studies of the American Assistancy of the Society of Jesus.* Its 234 mimeographed pages of type-script may have proved too heavy a diet at the time, but whatever the cause this interesting report has quietly slipped into oblivion as far as the average present-day Jesuit is concerned. Have *you* ever seen it, let alone read it?

The members of the Commission were as follows: for the Province of California and Oregon, Charles F. Carrol, Prefect of Studies and Regent of the School of Law at the University of San Francisco; for the Province of Maryland-New York, Charles J. Deane, Dean of the College and of the University at Fordham; for the Province of Chicago, Albert C. Fox, Dean of the College at John Carroll University; for the Province of New Orleans, John W. Hynes, President of Loyola University; for the Province of New England, Edward P. Tivnan, Province Procurator; for the Province of Missouri and Chairman of the Commission, James B. Macelwane, Dean of the Graduate School of Saint Louis University. The person chiefly responsible for the report is named by the Commission itself: "In re-

spectfully submitting this final report, the Commission desires to pay sincere and deserved tribute to its Chairman, Rev. James B. Macelwane, S.J., to whose zeal and ceaseless labor, whatever success achieved may be largely attributed" (p. 7). This commission began its work with a series of meetings in Philadelphia in June of 1931, and then at intervals of two or three months additional meetings were held in Saint Louis, New Orleans, San Francisco and Santa Clara, Boston and lastly in Chicago. Between meetings the members of the Commission gathered additional data in their own provinces. The minutes of each meeting were sent directly to the General who continued to encourage the commission. At the final meeting in Chicago, lasting about a month, the various results of previous meetings were restudied and formulated into a report.

The report, let it be stated from the outset, is quite frank and must have been startling to some; it may still be today. As the members stated in their Introduction

> . . . Our virtues and our vices have been frankly and fearlessly indicated. Where weakness was found, we have tried to suggest the remedy, keeping always in mind His Paternity's admonition that the solution of our problem must be in conformity with the *Constituto Apostolica* "Deus Scientiarum Dominus," the statutes of the Society, and the general and local educational requirements in force in the United States" (p. 7).

The purpose of the report has been summarized under four general headings: (1) to secure united purpose and concentrated action in our educational work; (2) to evaluate our institutions in comparison with secular colleges and universities; (3) to study national or regional accrediting agencies; (4) to suggest a plan whereby present and future teachers can secure the necessary academic degrees.

United purpose

Part I of the report (pp. 8-32) is subdivided into eight sections treating of such subjects as the regional variations of our institutions, what points we can all agree on, what we must keep, how far the *Ratio Studiorum* binds us (Sections 3, 4, 5), how we can best pool our efforts, how far we can achieve a fixed program, and what should be the common characteristics of Jesuit education in our country. Obviously these topics are just as important now as forty years ago, and the various discussions and suggestions which were

then raised should help us today. The gist of the decisions is summed up in a "Summary of Recommendations, Part I" (pp. 181-192). Here it is strongly suggested that there be "organized at once a really functioning interprovince organization." Each province is to have two Standing Committees on Studies, one for high school and the other for the colleges and universities, each committee consisting "of three well chosen men." There would be two General Prefects of Studies corresponding to this division, and a National Executive Committee meeting at least once a year and reporting directly both to the General and to the Provincials. Probably the key words in all this are those at the beginning: "at once a *really functioning* interprovince organization." I think the average academically-oriented Jesuit is still waiting for such an organization, but more of this later.

There are some things mentioned in the Part I that are not contained in the summary of recommendations and which are quite important today. Under "Other Ways of Pooling our Interests" suggestions are made for stronger Graduate schools, exchange professors, and financial cooperation. As members of an international organization with the history it has, we Jesuits have certainly not exploited some of these possibilities, exchange professorships, for example.

Section two lists the points of agreement between Jesuit institutions and can be summarized as follows: agreement in objective (education for the whole man and with a definite philosophy of life), religion (no real education without religion), philosophy (right principles and correct thinking are vital to true education and therefore Scholastic Philosophy is an integral part of every Jesuit educational program), thoroughness, personal contact with all by advice and guidance as well as by teaching and example, training in leadership (by leaders are meant "men preeminent in their professional lives and exemplary in character, whose intellectual vigor will command attention and admiration and whose wisdom, prudence and sincerity will place them at the head of every important activity") (p. 12). Today perhaps some of us would regard this ideal as beyond our capabilities, i.e., the remarks on leadership, or we might disagree with the preponderance given to Scholastic Philosophy, although in the latter point the dispute could

turn on what part of Scholastic Philosophy is given maximum attention rather than about the assumption as a general principles. At any rate this section merits close attention not only from a historical point of view, illuminating as it does Jesuit educational viewpoints at a given period in American culture, but also as a help in solving our problems at the present crisis of Jesuit education.

Sections three, four, and five have to do with the application of the *Ratio Studiorum* in its spirit or its letter. These sections may seem to have little relevance to the educational situation of today, but the following sentences are surely well worth pondering:

> First among these [essential principles of education] is the fact that in our educational work we are laying the foundation upon which each student is expected to be able to build a life dedicated to the service of God. Hence this foundation should be deeply and solidly laid in truth. This will be brought about by continually emphasizing the triple essential relationship embracing man's utter dependency upon God his Creator, his duty to respect the rights of his fellow men and his own personal responsibility as a rational creature . . . (p. 12).

It is perhaps the lack of knowledge of or emphasis upon such a view of our educational work which has led to its condemnation either openly or covertly by too many of our younger Jesuits.

Section six which is devoted to the means of "pooling our interests, offering one another helpful cooperation, supplementing and supplying one another's needs and deficiencies" (p. 19). The bulk of this section is devoted to the strong recommendation of a "*really functioning inter-province organization*" which should be established immediately to replace the present nominal association approved several years ago by the Fathers Provincial (p. 20). There follows a description of a National Executive Committee composed of as many members as there are provinces, of their characteristics, of a permanent Executive Secretary of such a central bureau. Then follow some additional cogent reasons for the need of such a Jesuit Association, which are so frank that they may explain why this report has not been much emphasized. Their enumeration now will probably do no good. But I think there is surely one question that we can all ask today: have we Jesuit teachers and scholars such an organization? I personally do not hesitate to say an unqualified "no." The JEA may or may not adequately represent the needs and opinions of Jesuit educational administrators, but it certainly does

not adequately mirror the needs and opinions of the ordinary Jesuit teachers, professors and writers especially in the universities. This is a fact which it seems to me has been overlooked far too long. If the JEA is to be such an organization then it needs to be very heavily integrated with Jesuits of academic background and the sooner the better. There is an increasing and inherently very dangerous (because disunity is always weakening to any organization) tendency to a disastrous separation between Jesuit faculty and Jesuit administration. This tendency is growing. JEA could become a great force for unification for all those engaged in the apostolate of education, which still is, "nobody can deny," by far the most popular, the most extensive, (and I would add) the most important apostolate of the American Assistancy.

In the other means suggested for "pooling our interests," strong graduate schools are emphasized.

> While all of them must maintain the recognized standards in faculty, courses, equipment, library, etc. each of them should be helped by all the others to attain to real preeminence in some special field or fields, for which by reason of its location or other advantages it is particularly suited. This demands close cooperation not only among institutions, but among the provinces as well (p. 28).

The dog-eat-dog attitude which has too often and too long characterized the relationships of Jesuit universities and colleges with one another, has created for us many departments which are competing with each other in a fashion that is not only expensive but so mutually-weakening that it has ultimately reduced the competitors to a uniform mediocrity—if not inferiority. Budgetary considerations may finally force upon us a cooperation which "mutual charity" has been unable to bring about!

Section eight, dealing with common characteristics of Jesuit education, ends with a sentence that has a very modern ring about it. "There should be a common endeavor to overcome the apathy and indifference so frequently met with in our graduates who seem content with being led by others instead of taking the initiative toward the solution of social problems" (p. 32).

Weaknesses and strengths

Part II of the report (pp. 33-92) is in some ways the most interesting division because it frankly discusses so many of the weaknesses

and strengths of the Jesuit college or university. There are some twenty-five different sections, some of them quite brief but all of them thought-provoking. The summary of recommendations concentrates heavily on the need for better budgets and professional accounting for the university expenditures as well as on the need for a better choice of professors and the spelling out of the requirements for graduate degrees. But these recommendations necessarily omit many of the stimulating statements to be found in the text of Part II. There are discussions about the need for adequate income, or about why non-Catholic colleges succeed in some things better than we do, and where they fail, why they fail and the same inquiry about our Catholic competitors. There is a frank discussion about comparative standards for the appointment of ranked faculty in our schools and others, about objectives in teaching lower and upper divsion courses, about comparative requirements for the M.A. and the Ph.D. There are many suggestions here which have a modern ring not least because some have scarcely been acted upon, although one can also see what progress has been made in many of our institutions, especially in budgetary matters, by glancing through these pages.

One item which particularly struck my attention and first got me interested in this report is the section entitled: "What Library and other facilities must be available to justify the offering of a graduate course in any subject" (pp. 69-72). On glancing through these pages with their comparative statistics on Jesuit library holdings and those of some secular universities, I was amazed to find almost exactly the same range of comparisons and type of conclusions which I myself had reached in a brief report to the Graduate Faculty of Saint Louis University last year. Here in a report written in 1932 was evidence of the same glaring deficiencies in Jesuit library facilities as I had to admit some thirty-five years later. It is true that some of the university libraries cited in this report are among the greatest libraries that Western civilization has been able to gather, while my instances were comparisons with nearby universities with about the same enrollment and problems as Saint Louis University. Nevertheless our own smug complacency in regard to our weak library resources has been and is a definite factor contributing to the continuance of such library inadequacy. A

glance at this part of the report will show that it is far from outdated, but it also shows that for almost forty years far too little has been done to remedy the situation. Too often the early history of some of our institutions makes clear that our European Jesuit founders and early faculty often had a far higher appreciation of the need for adequate library resources than we do today. The example of Fr. DeSmet purchasing the old Augustinian Library in Europe for Saint Louis University at the same time as he was seeking Indian missionaries for the West is a case in point.

Part III (pp. 93-110) of the Report is probably the least relevant at present because in many instances something has been done to follow out the recommendations of the report. Part III deals with the accrediting agencies, their type, requirements and our relationships with them. The summary lists only the following recommendation: "That every Jesuit institution of higher education obtain membership in all of the respective accrediting associations, regional and national for each of its schools and colleges" (p. 186). It was a large order in 1932, but this is one area where evidently the report had successful repercussions as can be seen by glancing through the various catalogs of our institutions with the recognitions by educational associations there listed.

Degrees

Part IV of the report (pp. 112-180) is not only lengthy, but in many ways it is the most interesting part. It is entitled: "Academic Degrees and Educational Training" and has five sections. The first proposes the following question: "What are the reasons why as many as possible of our teachers should be equipped with those higher degrees which will make their school work better recognized and more effective, particularly the degree of Doctor of Philosophy?" The first recommendation (p. 187) states: "That the doctorate in some particular field be regarded as the academic goal of all in the same sense as the profession is the ecclesiastical goal." The catalog of reasons why this emphasis upon the attainment of a Ph.D. is valid occupies pp. 112-115 and is well worth reading. The last reason given (p. 115) might startle some today: "The marked growth in individual scholarship, resulting from this policy [making the doctorate our normal goal] will react favorably upon the Spiritual life of Ours, for the reason that it will remove the indifference,

discouragement and lack of interest which now affect many of Ours so adversely both intellectually and spiritually." Shades of 1969!

Section two, the longest section of the report (pp. 115-152) is entitled with the question: "How can the ordinary studies of the Society from the Juniorate to the end of theology be given their due value for the obtaining of such degrees without detriment to the classical, philosophical and theological formation that is required by the Church and the Society." Hardly an out-dated question. The commission then goes through all the stages of the Jesuit training as it was then conceived and proposes various remedies and changes to make it possible for the young Jesuit to reach this academic goal. A key to the thinking of the commission is the suggestion that two types of Juniorates be envisioned: one for those entering with only high school preparation and the other, situated near some Jesuit university, for those with some college preparation. The twenty-seven recommendations (pp. 187-192) show the vision of the commission; for instance, "that the successful completion of two years of college work be the *normal* academic entrance requirement of the Society" (No. 2, p. 187, Italics added), or this: "That the curriculum of each Scholastic be arranged individually in accordance with his previous college record, his talent, and the specialty to which he is to be devoted," and that "this specialty be determined by a comprehensive examination at the end of the lower division college studies" No. 3, 1 and 2, p. 187). No. 9 recommends "that those Scholastics who are to go on to the doctorate in any subject be assigned during their regency either as assistants to high school or college teachers in their own field or as teaching fellows in the universities; and that they be supplied during that time with the necessary books, journals, supervision and encouragement to continue their studies for the doctorate." No. 10 has a modern ring and one which was unfortunately too often disregarded: "That all Scholasticates, including Juniorates, Philosophates, and Theologates, be located within easy reach of our recognized universities and in intimate association with them as integral parts, thus sharing their library and other facilities, which must be available to every advanced student, in order that all the degrees granted to our Scholastics may be accorded that unqualified esteem and recognition which the educators of the country give to the degrees of the fore-

most institutions." Here is another: "That our Jesuit teachers be trained not only in a special *subject*, but for a specific position in a particular *institution*" and "that this assignment be made at the beginning of graduate student study for the doctorate, so that the institution for which the man is destined may supervise his training, and that this assignment once made be not changed except for grave reasons" (pp. 189-190). It is also recommended "that the institution which may thus normally hope to have the services of the man bear the financial responsibilities for his training."

For each of these recommendations and the many others made for this section there are interesting discussions and suggestions in the respective section (pp. 115-152), which are well worth the careful reading of all of us. The following sections of the report (3-5) deal with the implementation of this program. Once again they contain some very frank discussions and suggestions, some of which have indeed been brought to realization, but many others seem so modern to us because they are as yet unfulfilled.

Perhaps this essay may appear to be too negative and so it should be added that a close perusal of the report and a comparison with each one's personal experience in the present Society will show that much progress has indeed been made in certain areas, particularly it seems to me in the training of professional educational administrators, and in an undoubted increase of Jesuits with the Ph.D. on our facilities; yet there are also many areas of which the report treats and gives stimulating suggestions where the 1969 situation looks quite like the 1931 one. We are living forty years after the Report; one hopes that is is not forty years too late.

NEW POEMS BY BERRIGAN

Edward V. De Santis, S.J.

False Gods, Real Men: New Poems. *By Daniel Berrigan, S.J.* Macmillan. $4.95

There is an ease and objectivity in discussing the current exploits of Daniel Berrigan, S.J., from the safe distance of a Jesuit cocktail party or the pages of *Look* magazine. From such a position the speaker, writer, reader, or listener, be he unwavering hard-line "obedient" Jesuit or carefree liberal "Christian," can ride the crest of his own ideological wave, high above the turbulence below, the wild waters that suck one into the general chaos and blood-letting experiences of life. These are the people, his admirers and opponents, Jesuits, teachers, would-be radicals, professional critics, columnists, camp-followers, who have developed a mythology of Daniel Berrigan. To many of them he is a unique news item, a controversial figure, who satisfies the quest of gossips and idlers, like the olive that completes the martini. To others he is the tribal sachem of the new breed, or the exotic juggernaut, claiming his devoted martyrs for the peace movement or civil rights. Few, if any, of these people, know Daniel Berrigan as a man who is tirelessly trying to identify himself with the paradoxical and demanding imperatives of the Gospel.

It is in and through the Gospel that Daniel Berrigan continually discovers for himself the center of his life. For him the Gospel becomes the only context in which life can be truthfully judged. And conversely, the whole sweep and contour of human life is the only

condition of evangelical existence. The catchy title of his most recent book, his eleventh, *False Gods, Real Men,* gives the lie to the self-satisfying claim of the "saved" to the possession of the Gospel. The Word of God comes to man as a force that uproots and dislocates at the juncture where culture and all its stock responses to human experience, can be mistaken for true faith. The word "Gospel" itself contains a built-in paradox. It is "good" only to those who have undergone a death into real manhood. It is "news" only to those who sit in prison and wait for release and freedom. Intellectualizing the Gospel is only the beginning of the process of evangelization. Knowing the Gospel is to become the Gospel: literally, to suffer the Word of God to pass through us, thus transforming us into it. The irony of hearing the Word of God is staggering: those who hear it are most in need of it. *Assent* without *descent* is self-destructive to faith: it is holding off on the truth; saying "yes," but writing "no"; giving with one hand, but taking back with the other; listening but not attending to; acknowledging and admitting the truth without directing one's mind and energies toward its completion; being a "false god," a mockup of the truth, a bogus presence of the Incarnation, but not to "real man."

Family

In the opening lines of this collection of poems Daniel Berrigan records his family's political and religious status.

> Our family moved in 25 years from Acceptable Ethnic
> through Ideal American
> (4 sons at war Africa Italy the Bulge Germany)
> and Ideal Catholic
> (2 sons priests uncle priest aunt nun cousins
> great-uncle etc. etc.)
> But now; 2 priests in and out of jail, spasms, evictions,
> confrontations
> We haven't made a nickel on the newest war
> probably never again
> will think, proper
> with pride; a soldier! a priest! we've made it now!
> What it all means is—what remains.

The authentic Gospel is not easily digested by delicate stomachs. "Ideal Catholic" has little, if anything, to do with the Pauline prison formula of life through death. "Ideal American" and "Ideal Catholic" represent the turning of one's back on the present and future: judging the present by what was successful in the past and hoping that the future won't intrude enough to topple and rearrange the past. The Gospel, with its tributaries of truth that reach and alter every quarter of human life, is ruthless in its discarding of what is dead, causing life to emerge in the most unlikely place and at the most unlikely time, often embarrassing to believers!

I should like to know please
the name of that girl
lauded in some obscure corner
of the press
dead in Paris
buried in Père Lachaise cemetery,
dedicated it was said, to the common
life of man
an American girl
solicitous for the sick
succoring outcasts
showing the city of light
an unaccustomed incandescence.
Why then the question?
except that her bones
make
so small a sound
in the noiseless sockets
of history
except that the dead
press
upon us
and *learn! learn!* is the law
whereby we stand
and they
cut free.

The poem, "The Wedding," is a striking example of how the Gospel can be savage in its insistence that the world in all its anguish, "acrid, disastrous," must be taken whole. Human love is really a way of wedding oneself to the world. The married couple must swallow

> the sour air, the clangor, the revolting
> loveless, heartless, unjust mass,
> weights pressing the heart into weird misshape,
> the imponderable brutal load that makes
> brutes of us all; neutral minds,
> stocks and stones; rapacious ominous law
> nine points of dispossession, faces
> beaten under night sticks.

Marriage is also a "yes," a vow to assume the world as a man's flesh, and a woman's.

> Don't speak of love until everything is
> lost; antagonism, agony!
> no vow, no faith, the wedding bread
> spoiled, scattered like chaff; the bride
> a whoring reusant.
> O who will make
> amends, my love?
> I climbed up
> step after iron step, inferno
> into your eyes. I have married
> sight of your face, that took
> all this and me beside
> for groom, for the bride's
> evil and good, sickness and hope and health.
> Yes.
> I have learned from you
> YES
> when
> *no*
> unmans me like a knife, turns
> like an evil lock, the incarnate bridal door.

As a man is wedded to a woman, so a priest is to his priesthood, a religious person to his order. The analogy is not to be taken in its traditional, and, often misleading sense. Being a priest or a religious is another entrance into the world. The world, in this Johannine sense, is a prison, a sign of death, to which the religious man, the man of God, is to bring the Gospel of hope and salvation. How ironic to find priests and religious who have not the desire to be wedded to this death! Who have allowed themselves to be imprisoned by their very service, who have fallen slaves to the law! Daniel Berrigan makes numerous references in his poems to priests, once symbols of the paschal death that the Gospel summons men to, but who have become statued images in a mausoleum. The priest is sick and needs healing. Daniel Berrigan is himself undergoing the present sorrow of the priest, a rough diamond still to be worked over by history and the Spirit.

Bronze celibates
thread space like spiders. Hands
inoffensive as lizard's
wave effete farewell
to arms, to full-blooded
speech, to country matters.
I saw a priest once
mired in his people's lives
hunching a hundred-pound sack
up four flights of stairs
pulling for breath on the top landing.
What then is health?
I must pour
hell's black humors in the dawn cup
transubstantiate their vileness in that blood
hate cannot sour, envy
thin to a whey.
say *I am sick*
implore *come heal me.*

Priest and prison

In his poem, "To the Prisoners," inspired by the harsh realism of the frescoes of Diego Rivera in Mexico's Palacio Naccional, Berrigan combines the themes of the sicklist priesthood and the prison experience.

> Behold, the iron on the other necks now!
> the cleric's collar, like a spiked mastiff
> warns; *keep off*
> *color, music, sexual sweetness, spontaneity*
> *passionate use of the world!*
> a black overall
> begins at wrists and ankles
> like sacking on the dolls
> that in my childhood, began to be true
> at neck, hands and feet; all between
> homunculus of straw, alas!
> When they had locked the prisoners' irons
> (the guide book says)
> the executioners came forward
> a line of purposeful apes
> platonic, implacable . . .
> it is our history.

By the ocean I recently watched his carefree limbs, trousers rolled up, kick sand into the teeth of the waves. In the morning and late in the night he sought this rendezvous with the mysterious wild sea. Marianne Moore, Berrigan's good friend, in one of her poems writes about

> Man looking into the sea,
> taking the view from those who have as much
> right to it as you
> have it to yourself,
> it is human nature to stand in the middle of a thing,
> but you cannot stand in the middle of this;
> the sea has nothing to give but a well excavated grave.

Berrigan, unlike the man in Miss Moore's poem, came to the sea

> to imperate joy
> like a child
> along a shore, in places above the sea.

On these occasions he seemed to be storing up memories of freedom and ecstasy, like some animal gathering its food for the long underground winter ahead. For him prison is the only kind of vessel that will traverse the waves. And by some secret certainty he kept on talking about the "analogy of prison" as if it were some strange alchemy that would reveal deeper and richer springs of life. One truly gets the sense that he has taken his life into his own hands, willing to make an account of it at any moment. If one isn't used to him, it is easy to misrepresent his actions as judgmental of others. On the contrary, what he is doing is affirming life at every turn. And it is we ourselves who are then forced to measure the spectre of our life against one so willing to risk all for the Gospel as it addresses itself to him.

There are many Jesuits who have mistaken Berrigan's actions as a gradual separation from the order he has been a member of for twenty years. On closer inspection, however, he is in his own way directing his attention to salvaging what is viable, what has a future, in the Society of Jesus. He continually chooses to live as a Jesuit so long as the order does not slam the door shut on the real human challenges that are shaking and shaping her from within. He loyally identifies himself with those who find the life-giving priorities, risky and volatile though they may be, too precious and promising to be jettisoned in favor of adherence to what may have become a system slowly grinding itself to a halt. To the Jesuits he writes:

> you have surpassed your myths
> you are
> all intellectual patience
> you have seen
> vanity and seasons
> drown drown in their witches'
> trial by water

your august temper
moves in the world
austere uncozening
I know myself only
in you.
Yes I wed you conscience reason.

Cornell

For all practical purposes Berrigan does not any longer live in what we have conventionally known as a Jesuit community. Two years ago he left the now defunct *Jesuit Missions* on Manhattan's East Side and found a new home, which he says has been his happiest, on the campus of Cornell University. Here his small single-room dwelling has become a coveted haunt for faculty and students, who enjoy sitting on the floor and sharing one of his homecooked meals. Many, those in disagreement included, have found him a gentle and long-suffering man, set in sharp contrast against the background of rivalry, pretension, wealth, ambition and sinister complacency that have infected so many university campuses. Some have followed him to jail, not simply because of his eloquence and persuasion, but largely because there flows from him a serene strength and a sense of compassionate understanding that makes no human situation too difficult or too demanding. In moments of anger and disgust with the systems and the men who have taken possession of the lives and destinies of their fellow men, rather than abuse or malign, he quietly evokes a kind of grim humor, such as is found in "Seminar."

One speaker
an impeccable
Californian
impelled to explain
The Chinese Belong in China
The Russians in Russia.
we however—
messiah, oversoul
a pink muscled clear-eyed
Texan dream
fumigating

Hanoi privies
from above—
napalm jigger bombs gas
God's saniflush, in sum—
The gentleman was
four square as State
or the pentateuch;
sans beard, rope sandals, foul talk, pot—
a fire extinguisher
on Pentecost day;
exuding good will
like a mortician's convention
in a plague year.
Indeed yes.
There is nothing sick
(the corpse said)
about death.
Come in.

Though Berrigan has broken through the Jesuit ranks and found a home elsewhere, one detects that there lurks in his heart a secret love for his brother Jesuits. So often in our recent conversations and walks with him he let slip some noticeable reminder to us of his great joy in being in our company.

O will you take me
whose health is sickness
whose rich is poor
whose better worse?

Daniel Berrigan is a man who knows comfort and security only as a future possibility. To be a friend of his is a hard choice. It is not a memory or a relationship that is restored with a few words or an embrace. It is a journey "into the land of unknowing"—but in the direction of our real home. To know him intimately is to realize that salvation demands the bitter pill, the blood-letting, letting go of certainties and false identities, to risk all in faith. Living with him, if for only a short time, is bracing oneself to make an act of faith, a lover's leap.

If I were Pablo Neruda
or William Blake
I could bear, and be eloquent
an American name in the world
where men perish
in our two murderous hands
Alas Berrigan
you must open those hands
and see, stigmatized in their palms
the broken faces
you yearn toward
you cannot offer
being powerless as a woman
under the rain of fire—
life, the cover of your body.
only the innocent die.
Take up, take up
the bloody map of the century.
The long trek homeward begins
into the land of unknowing.

An echo in us

The danger with a review of this sort is that it might easily trap one into thinking that fitting tribute has been paid to a Jesuit priest by the name of Berrigan. Somehow we can feel comforted that some part of the breach has been closed; a radical priest has been saluted by US. We have done our share. Let him be satisfied with this. Let no one say that Berrigan is not appreciated by his order! The irony, however, is that the only response from him is from the echo-chambers of our own minds. A man who shares in the gift of prophetic utterance in the Church is beyond us. At best this review is a kind of intramural exercise, for, as a man, Daniel Berrigan has seen things that even the language of his poetry, which is ours, can but at best approximate. W. B. Yeats, long one of Berrigan's masters, writing about a poet of another generation, has left an elegant statement about so fine a student:

A poet is by the very nature of things a man who lives with entire sincerity . . . His life is an experiment in living and those that come after have a right

to know it. Above all it is necessary that the lyric poet's life should be known that we should understand that his poetry is no rootless flower but the speech of a man, (that is no little thing) to achieve anything in any art, and to stand alone perhaps for many years, to go a path no other man has gone, to accept one's own thoughts when the thoughts of others have the authority of the world behind them, . . . to give one's soul as well as one's words which are so much nearer to one's soul than the criticism of the world . . . Why should we honor those that die upon the field of battle, a man may show as reckless a courage in entering into the abyss of himself.